

THEOLOGICAL MEDIUM.

APRIL, 1879.

ART. I.—*Confucius.*

KOONG-FOO-TSZ, or, as Latinized by the Jesuits, Confucius, was born in the small kingdom of Loo, now a part of Shantung province in China, some time about B. C. 550. His ancestors for five generations had enjoyed ducal honors and authority, and his own immediate family boasted some of the most illustrious names on the military register of their times. Shooleang Heih, the father of the sage, was distinguished as a cavalry officer of great physical strength and daring. One anecdote will serve to show the great muscular power and courage of this Chinese Goliath. At the siege of Pih-yang the enemy succeeded in entering the city in such numbers that it became necessary for Heih and his friends to abandon it. As they were about passing through the gate the portcullis was dropped. Heih seized the massive structure, and, by main strength, raised and held it up till those with him made their escape. Tradition reports many marvelous feats performed by him and his military associates. He is said to have been ten feet high—very severe and abrupt in manner.

Confucius was a man of extraordinary physical stature and strength, and much like his father in temper and character. But little is known of his mother. The Chinese do not affect respect for female biography.

Many absurd legends are recorded by grave historians concerning the birth of Confucius. One is that, as "his mother a few days before his birth passed through the forest, the trees bent down in homage, and the birds and beasts made obeisance unto her." He was born in a cave and a spring of pure water gushed up at the moment of his birth,

in which he was washed, after which the spring dried up. Two dragons watched at the entrance to the cave, the one on the right and the other on the left side. These foolish legends are implicitly credited by sensible and educated men. They believe Confucius to have been inspired by the gods, if not himself divine, and miracles attesting his extraordinary character are not, therefore, incredible, but to be expected. Sages are, according to the Chinese ideas, not gods or related to the gods, but a superior development of man; yet they profess to believe in super-human endowment as essential to the highest order of sages. Error cannot be elaborated with clearness—there is always more or less confusion and contradiction in the most carefully constructed falsehoods. Accustomed as we are to the perspicuity and harmony of truth, the incongruities and absurdities which superstition associates with the supernatural, offend and disgust us; but not so with the heathen. Mystery—incomprehensibility—is the heathen idea of the Divine. They say nature conceals all her springs of action, and hides from man all her principal agents, presenting only results for his study. Under the organic forms in nature, there lives and acts a spiritual essence of which we can know nothing, not possessing ourselves the organs necessary for such knowledge. The material form coming within the range of our senses may be known, but beyond this it is a mere matter of conjecture. Analogy is worth nothing, because we have not sufficient acquaintance with the nature of the invisible to know whether there are any points of resemblance or not between it and the invisible. They hold, therefore, that it is foolish to judge of the supernatural by what we know of the natural; for if the supernatural were in any respect like the natural, it would in that particular be natural and not supernatural. "Things equal to the same are equal to one another." What may be foolish in man under the laws of his present being, may be wise in a spiritual being. What is valuable and right in an irrational animal, would be monstrous in man. Thus they reason about the known and the unknown, the natural and the supernatural, and end in believing all sorts of nonsense. It is for the purpose of illus-

trating the absurd mixture of sense and nonsense which disfigures the biographies of Confucius, that I have introduced these legends and the observations upon the Chinese method of treating such subjects. The Chinese are not fools by any means, yet they often speak and act foolishly, but generally on subjects where divine revelation is the only guide to truth.

The childhood and youth of Confucius were passed as that of most boys of his age and time. His father died and left him an orphan in his third year. It is said that he was fond of playing at "ceremonies and sacrificial rites," and that he was extremely respectful to his seniors, and cautious in his intercourse with mixed society. At the early age of nineteen, he married a woman, whom afterward he divorced, or, after the fashion of his country and times, "put away." His education must at this time have been very limited, for at that day there were no public schools, and the death of his father left the family in straitened circumstances. But the irrepressible fires of genius were burning in his bosom, and like other "immortal names that were not born to die," poverty and its embarrassments but quickened his efforts, and he soon attracted attention by his superior intelligence and the exemplary character of his life. His devotion to the sages and the customs of antiquity, inspired veneration for his person and profound respect for his opinions among the rude inhabitants of his native state. He soon became conscious of his mission as a reformer, and began in good earnest his life work—which perhaps he never fully comprehended—impelled, as he once said, "by Heaven to teach rectitude." In his twenty-second year, he commenced his labors as a public teacher, and such was already his reputation for wisdom and for a knowledge of the ancients, that aspiring young men from all parts of the country crowded to his academy. The simple and suggestive method which he adopted soon tested the zeal and ability of his pupils, and many came to see and hear who had not the courage or the taste to become disciples, and forthwith returned to pursue the more congenial paths of common life. Confucius said, "I do not open truth to one who is not eager to acquire

knowledge, nor help any who will not labor to help themselves." "When I present one angle of a subject to a student and he cannot find the other himself, I do not repeat my lesson." His school was evidently no place for idlers and dullards. Young men of genius and industry found him a friend and patron. Ready to recognize and encourage merit, he was "stern and terrible" to the indolent and worthless.

About a year after he began his public instruction his mother died, and this sad event afforded an opportunity to exhibit his reverence for the usages of antiquity, and to show his devotion to the "rites." His father had been dead for twenty years, and he wished to bury his mother by his side, but his father's grave was in a distant part of the country and in a locality he did not like. What now should he do? Would it be right to bury his mother where he could not visit her grave without pain? and dare he disturb the repose of his father by removing his remains? The ancient Chinese taught that the peace of the soul depended upon the repose of the body. Where the body rests, there one of three souls must watch. To disturb the body was, therefore, an act of gross impiety. To bury her at a distance from her husband's grave would also be wrong. To disturb his father's body would be equally wrong. His perplexity was, however, relieved by a woman who said that the body of his father had been temporarily deposited in the place where it was, and that it would be lawful, therefore, to remove it. He did so, and placed his mother's coffin by the side of his father's, "nothing interposing between." Over both he raised a tumulus of earth four feet high, saying as he did so, "I belong to the North and South, the East and West; I must, therefore, have something by which I can remember it." The tumulus fell down, and he exclaimed, "Ah, they did not so bury the dead in ancient times," and wept bitterly. This incident is dwelt upon with great seriousness by Chinese commentators on the works of Confucius, as showing his reverence for "the rites." There is nothing in all he did that indicates more than natural affection for his parents, and a decent respect for the solemn rites of burial, yet we

are required to believe that these common-place actions are highly instructive and exhibit "the superior man." Such respect for the dead may not have been common among his countrymen at that day, but he professed to do nothing more than the ancients did, and certainly did not surpass the beautiful and touching scene recorded in Genesis, when Abraham buried his beloved Sarah. Confucius recommended "ancestral worship," both by precept and example, yet he discouraged the worship of the gods. It is doubtful whether he believed in the immortality of the soul, as he makes no reference to a future state of rewards and punishments. He studiously avoided speaking of death, and only said, "Not understanding life, how can we know anything about death?" He seems to have inculcated ancestral worship, rather as a means of impressing the duty of filial obedience upon the living than out of any pious reverence for the dead. His whole system of government is founded upon the relation of parent and child; and to enforce respect for domestic authority, he encouraged a wicked superstition. I do not see in the life of Confucius evidence of strong natural affection or religious veneration, and must, therefore, believe that he favored and enforced by his authority the worship of ancestors merely as an agency of state policy. I am unwilling to deny him common affection for his mother, and yet, if I must believe his commentators on this passage in his life, I see nothing but a piece of professional hypocrisy in the whole affair of her burial. I would rather believe that he acted as a natural son, burying his mother with decency and in sorrow. Confucius mourned for his mother the customary period of three years, after which he resumed the ordinary habits of a literary life. Some Chinese Boswell has recorded of the sage that, "five days after the mourning was ended, he played on the lute, and after five days more he sang." In his twenty-ninth year, having studied diligently his chosen models, the ancients, and conversed freely with contemporary scholars, he declared himself "settled in his views," and from this time forth devoted himself to the work of a public teacher, visiting the court of Loo, and instructing all who sought his counsels. He was raised to the dignity of prime

minister of Loo, and such was his influence, and such the character of his administration, that all useless ornament was abandoned, strict honesty maintained by all grades and classes, and the palmy and pure days of the ancient sages realized again. The women were taught humility and subordination, the children filial piety, the subjects reverence and obedience for their rulers, and the rulers were enjoined to maintain justice and mercy toward all. These golden days, however, were destined to end abruptly, and the happy inhabitants of Loo, so pure, so upright, such models of virtue, were captivated and led astray by a band of singing women, sent into their midst by the wily and wicked prince of a neighboring state, whose jealousy could not brook the marvelous prosperity of Confucius. Such was the sage's disgust and mortification at this shameful defection of his people, that he left them to become a stranger and adventurer in other lands. He wandered from one petty kingdom to another, pursuing what would now be considered the life of a vagabond, followed in all his eccentric rambles by a few faithful disciples, whom he taught under the shade of some tree or by the bank of a stream, borrowing the forcible illustrations which characterize his style, from familiar objects around. Many of the lessons thus imparted have been preserved, and form an interesting part of his philosophical teachings. How far his views of man, as a social being, were affected by his personal trials, has formed a subject of grave and voluminous speculation among his disciples. Some of the selfish and peculiar dogmas of his moral code may be referred to this cause, yet he seems to have been above any petty feelings of revenge, for after some years spent abroad, he returned to his native state, and though he refused to accept office, used his influence in support of the government. Sobered and made wiser by the hardships and disappointments of life, his instructions assumed a broader and more philosophic cast, and from this period his genius asserts its supremacy among his countrymen. His attention was now given to the celebrated diagram which forms so curious a feature of Chinese philosophy. So devoted was he to the Book of Changes, that the leathern thong with which the

leaves were strung together was three times worn out by his fingers. His time was spent in reading and studying this incomprehensible book, in compositions, and in lectures to the three thousand disciples who crowded about him. His last work was the history of his own times, a book of great practical wisdom, abounding in severe and just censure upon tyrants and sycophants. He had sought knowledge diligently, had used it wisely, and, after a checkered life, was about to go to his fathers in that strange land of which he refused to speak, because he knew not what to say.

I shall close this brief personal sketch of the great Chinese sage with a short account of his last hours. I confess to a deep veneration for this remarkable man, and never think of his death without regret that he did not have to solace him in the trying hour the consolation of Christianity. His end was melancholy. His sun went down behind a cloud. Disappointed hopes filled his soul with bitterness. The world had treated him badly. Few appreciated him. None, perhaps, understood him. No wife or child stood by to minister the kindly offices of affection. He offered no prayer and he betrayed no fears. Darkness came over him like the shadows of night, and his great soul went out to meet its Maker, prepared to plead only the good purpose of a life he had endeavored to spend in the cause of virtue. God knew and understood him, and gave him full credit for all that was good in him. "The judge of all the earth will do right."

Early one morning he rose up, and with his hand behind his back, moved slowly about his room, repeating to himself,

"The great mountain must crumble,
The strong beam must break,
And the wise man wither away like a plant."

One of his disciples who was present heard these words and said to another, "I fear the master is going to be ill." Confucius, after a few minutes of silence, said, "According to the statutes of the Hea, the corpse was dressed and coffined at the top of the eastern stairs, treating the dead as if he were still the host. Under the Yin the ceremony was per-

formed between the two pillars, as if the dead were both host and guest. The rule of the Chow is to perform the ceremony at the top of the western steps, treating the dead as if he were a guest. I am a man of Yin, and last night I dreamed that I was sitting, with offerings before me, between the two pillars. No intelligent monarch arises. There is not one in the empire that will make me his master. My time has come to die." He went to his couch, and in seven days "the rites" were performed for him. Thus passed away one of the greatest of mankind; a philosopher, whose teachings have molded and controlled the manners and minds of one-third of the race. Worshiped by millions for ages, he is to-day a living power among his followers. Read and studied by more men than read or study the productions of any other man, sage or saint, who ever lived, Confucius, in this respect, stands unrivaled as a teacher. As a statesman, his opinions have been law for two thousand years in the most populous empire in the world. The opinions of such a man must deserve our serious attention.

I will next proceed to state as briefly and clearly as I can, the leading dogmas of his moral and political system. In anything like a just estimate of Confucius and his teachings, his age and country, the manners of the times in which he lived, must be taken into count. Contemporary with Pythagoras, he belongs to an age anterior to the birth of modern civilization, and before Christianity had shed its benign light upon the intellectual darkness of the world. China had made considerable advancement in the arts of civilization, but had no established system of philosophy, religion, or polities—nothing beyond the indistinct traditions of a fabulous age. There was no literature, no schools, no colleges, nor any of the appliances so common throughout the world for the diffusion of general intelligence. It is true, Confucius professed only to restore the lost knowledge of antiquity; but it is strange that the golden age from which he professed to gather so much should have no history, or that it should have been followed by such universal ignorance. I suppose Confucius used the names of ancient sages to give dignity and authority among his countrymen to what would other-

wise have been challenged as innovations. China has always worshiped the past, and the appearance of novelty has been with its teachers the mark of heresy. He suffered persecution from those whose conditions he labored to improve—the common lot of good men in a corrupt age. His persecution would have been greater had he openly attempted the introduction of anything new in his own name. He avoided this by professing to restore the ancient system of China. Most ancient systems of philosophy and political economy were founded upon the religious systems of the times and the forms of laws and rituals. Not so with the system of Confucius. So little has religion to do with the principles or details of his own philosophy that he is by many of his own countrymen, as well as foreign students, regarded as an atheist. There are in his writings occasional allusions to heaven as the presiding power of nature, and to fate as controlling all human events, yet he does not attribute originality to the one nor rationality to the other. He did not, by precept or example, encourage the worship of the gods, but said, "Respect them and keep them at a distance." He did not pray himself nor advise others to pray. Engaged all his days in politics, he seems never to have given one thought to the spiritual nature of man or his future destiny, but devoted himself to the work of improving the government and laws of his country. The following are the leading principles of his system:

1. Government is the regulation of human conduct by just and merciful laws, enforced by the authority of the state; rewarding the obedient and punishing the rebellious.
2. The individual multiplied constitutes the family; the family multiplied constitutes the nation. He that can govern himself can govern a family; he that can govern a family can govern a nation.
3. In the regulation of individual conduct five things are requisite: Benevolence, Rectitude, Propriety, Wisdom, and Truth. These are known as the "Five Cardinal Virtues"—"The Five Pillars which support Heaven." These virtues cannot exist without a motive—some all-pervading influence. This universal support is filial piety. "Without this," says

Confucius, "it is useless to expect fidelity to the prince, affection to brethren, justice to neighbors, kindness to domestics, or sincerity among friends." "This feeling, if it rule in the heart, will lead to the performance of every duty, the subjugation of every passion, and the renovation of the whole man. It is not to be confined to time or place, but it is to be maintained whether the objects be present or absent, living or dead." Thus filial piety is made the center and basis of his whole system, the family being the type and model of all good government. Upon this fundamental idea he constructs the whole fabric of civil society, amplifying and illustrating the five cardinal virtues. The emperor is the "father of his people," for whom he is supposed to feel a constant paternal solicitude, and over whom he exercises unlimited patriarchal authority. He is responsible only to Heaven, being, in the Chinese phrase, "The Son of Heaven." What the gods are in heaven, the emperor is on earth. To his beneficence the nation owes its existence and prosperity, and to him divine honors are paid. All the departments of government are presumptively in his hands, and all its affairs conducted under his immediate and personal supervision.

This is the *theory* of the Chinese government; practically it is quite a different thing, and is organized as follows:

1. A Privy Council. This "Inner Chamber" is composed of two Tartars and two Chinese. It is really the imperial cabinet, and actually administers the government—it is the government.

2. The Tribunal of Civil Office, which has charge of all the subordinate officers in the empire.

3. The Tribunal of Revenue, or office of taxation. It also has charge of the national census, which it is very careful to ascertain. The population of no nation is better known by its government than that of China.

4. The Tribunal of Rites. This bureau has charge of all religious ceremonies, court etiquette, and astrological predictions.

5. The Tribunal of War takes charge of the standing army, numbering in times of peace seven hundred thousand; the navy, a poor concern, and ordnance.

6. The Tribunal of Punishments appoints and removes judges, takes account of all judicial proceedings, and superintends the execution of the law.

7. The Tribunal of Works. This board has under its care the public buildings, canals, bridges, highways, rivers, etc.

These boards or tribunals are the "eyes, hands, and feet" of the emperor. Theoretically he is all these; practically he is less than the least of them.

In addition to this system of political philosophy, modified as it has been by the changes of ages, Confucius was the author of many moral maxims which have had great influence in forming the social manners of the Chinese. My space will not permit a further notice of the individual teachings of the great sage.

The Chinese, like all the pagan nations of the East, have founded their philosophical and religious systems upon an elaborate cosmogony. "Before heaven and earth were divided there existed one universal chaos. When the two energies of nature, male and female, began to operate, the purer elements ascended and formed the material heavens; the grosser descended and formed the earth. From these two all things sprang into being, and thus heaven and earth are the father and mother of all things." This sexual system of the universe, like that which Linnæus found to exist in plants, forms the basis of all classification, and runs through all their notions of universal being. They find its type and illustration in numbers. "One produced two, two begat four, four increased to eight;" and thus by spontaneous multiplication, the endlessly diversified form of animate and inanimate being came into existence. Numbers have sex. "Every odd number is masculine; every even number feminine." The intelligent reader will perceive a resemblance in this theory of sexes to some of the fragments ascribed to Orpheus, while the theory of numbers reminds us of the *monad* and *duad* of Pythagoras. The celebrated Book of Diagrams, to the study of which Confucius devoted the last years of his life, elaborates this strange conceit concerning numbers. These diagrams consist of a magic square, in which the figures are disposed in parallel and

and equal ranks, so that the sum of each line, diagonally and laterally, shall be equal; thus:

4	9	2
3	5	7
8	1	6

Of these, every odd number represents heaven, or the male principle, and every even number, earth, or the female principle. The odd numbers combined make twenty-five, and the even ones, with the decade, thirty, and by these fifty-five numbers all transformations are perfected and all spirits act. The form in which these diagrams are arranged in the ancient classics is as follows:



The explanation runs thus: First, a multiple (point), which, carried out, forms a line; that line, separated and extended, produces two; these lines, doubled and interchanged, produce four, and trebled, eight, which are the eight diagrams. These carried out to six lines, produce sixty-four, and increased to twenty-four lines, placed over each other, work 16,777,216 changes. Finding that such results can be produced by a few combinations, and that absolute certainty may be attained, they have inferred that all things material and immaterial, all the changes and all the secrets of Providence, may be discovered by these numbers. The "intelligent numbers," as they are called, form the basis of their cosmogony, as also their systems of geomancy, astrology, etc. All this Confucius professed to believe, but did not attempted to explain.

In addition to the "harmony of numbers," the Chinese philosophers teach that in all bodies there is, first, the substance, or that which affects the organs and senses; second,

the primary matter, or substratum on which figures and substances rest; and, third, a universal principle of order, having as its chief element the distinction of sex. This third principle they sometimes call "the fitness of things," or the "internal and essential forms." It is immaterial and incorporeal—the "root of being," "the law of existence," etc. In the cosmogony of the Chinese, man occupies a middle position—compound in nature. Being both material and immaterial, he partakes of the qualities of both. His body is matter and under the law of inferior development, and is, therefore, imperfect and subject to decay. It is under the female principle, and thus weak and diseased. The evidence of this exists not only in the experience of mankind, but is found in his physiology. In the law of numbers, unity and all the odd numbers belong to the superior order of existence, while duality belongs to the inferior. Our bodily organization is double; all our organs are duplicate—two eyes, two ears, two hands, two feet, etc. This accounts for man's physical imperfection. His mind, on the contrary, is not a unit, nor is it dual, but a trinity. He has a "rational soul," "a moral sense," and "animal spirits," popularly distinguished as "three souls." Western metaphysicians say, Intellect, sensibilities, and will, or reasoning, feeling, and willing powers. The Chinaman contends that intelligence is the essence of spiritual being, that without which it cannot exist; that to know is to be, "*the* to be;" that you are *what* you know. If you know good, you are good; if you know evil, you are evil. To see, to comprehend merely, is not to know. You may see much evil in the world around you—may understand the nature of this evil, and yet, the sense in which they use the term, not know it, and, therefore, not be yourself evil. But you cannot know evil in thought, in feeling, without yourself being evil, any more than you can act wickedly and not be wicked. "As a man thinketh in his heart, so is he." That is the idea. Goodness is an original element in spiritual natures, and is corrupted by association with matter only when it is compelled to act through material organisms. This accounts for the existence of moral evil in the world. Upon this dogma

rests the most popular system of ethics existing in China. There is an opposite school, numbering among its members some of the brightest ornaments of Chinese literature. I have not space, however, to pursue the subject further at present.

ART. II.—*Christian Work and Growth in Grace.*

IN every department of God's government—in that of nature, in that of grace—work and growth are inseparably connected. Were the natural powers of muscular motion in the animal economy, or the powers of vegetables of deriving food from the earth and atmosphere, even partially restrained, the animal and the vegetable would cease to grow and thrive. And although the active operation of these powers may not be considered in the common acceptation a *work*, yet they are a work, going on according to a law of their nature, and are indispensable to their growth and perfection. As it is in the economy of nature, so also in the economy of grace. Work is as necessary to our spiritual growth and perfection in grace, as the work carried on in the animal and vegetable economy is to their growth and perfection; hence, we are admonished to “receive not the grace of God in vain;” “to work while it is day;” to be workers together with God as laborers in his vineyard; and to “work out our own salvation,” knowing that “it is God that worketh in us.” Those who gained other talents were workers, and received the approbation of their lord. The slothful and wicked servant, who worked only to dig and bury in the earth his lord's money, met his displeasure and a fearful doom. The ancient saints spoken of in the Scriptures were workers, for it is said they “wrought righteousness.” Abraham was an earnest worker. He was “faithful” and ordered his house after him, and was called the friend of

God. The prophets were zealous workers, crying, "Wo to them that are at ease in Zion." The Apostle Paul was an incessant worker, laboring, as he declared, "more abundantly than they all." His work was immense; and who was favored with more abundant revelations or attained to a higher or larger measure of growth in spiritual knowledge and Christian perfection? All the apostles were zealous laborers in their Lord's vineyard. Above all, Jesus Christ was the most wonderful worker. At twelve years old, when in the temple among the doctors, asking and answering questions of the gravest import, he said in reply to his anxious parents, "Wist ye not that I must be about my Father's business?" and it is declared that he was always going about doing good. His life was one continued series of good works and kind offices; feeding the hungry multitudes, healing the sick and lame, opening the eyes of the blind, and preaching the gospel to the poor. Thus he was assiduously employed in performing the work which the Father gave him to do. In all these things he was opening the way and marching on, step by step, to the full accomplishment of the great redemption upon the cross. In Jesus Christ we have the example of one of the most zealous, untiring, and perfect workers that ever existed in the world; and all this that the glorious scheme of salvation, from its incipiency through all its after stages, might grow and be carried to completeness by his suffering and death. The work, then, that he performed was indispensable to the formation of his character as the world's Redeemer, and there was neither jot nor tittle wanting. What an example is here for his followers!

Now, you who are his disciples, if you would grow in grace, grow out of your spiritual infancy up to Christian manhood, you must work. Why do some of you "stand here idle?" The day is passing away. "The night cometh when no man can work." By your works you are justified before men, which is a great matter, for in this way you are to be the salt of the earth, the light of the world. But if your salt lose its savor and your light be darkness, even the men of the world will condemn you, and to the cause of Christianity you will be good for nothing.

In agriculture and all the trades there must be workmen—brain-work and hand-work, or there will come no growth and prosperity. The shepherd must tend his flock, the farmer must till the ground, the tradesman must devote himself with head and hands to his avocation, or he will fail to do a growing and prosperous business.

When the temple at Jerusalem was in building, we are told, the people had a mind for work. Had the contrary been the case, that majestic structure would not have been built. This wonderful house, in its dimensions and all its essential details, was revealed from Heaven to King David, and by him delivered to Solomon, his son, who succeeded him in the kingdom of Israel. This magnificent temple, with its costly furniture and ceremonial services, was typical of the moral beauty, grandeur, and glory of that spiritual building, the Church of God in her more advanced state under the gospel institution, which is brought to view in many places in the New Testament scriptures. The temple of Solomon grew under the laboring hands of the workmen. So, also, this spiritual edifice, the Church, groweth up a holy temple in the Lord. The growth of the temple at Jerusalem was dependent, under God, upon the labor of those who were called to work upon it. The work required to be done by the followers of Christ is indispensable to their own spiritual growth and perfection. How could the plant grow if its powers of appropriating the proper aliment should be restrained and cease to operate? Both the plant and the animal, as already seen, would sicken and languish. So is the growth and advancement of the spiritual man instrumentally dependent upon the performance of the works or duties which God has enjoined upon his people. A Paul plants, an Apollos waters, and God gives the increase. But would that increase be given if there were neither planting nor watering done? This is God's plan in the kingdom of grace as well as that of nature. These he has joined together and they cannot be separated. You cannot expect to gather a crop unless you sow the seed and cultivate the soil. God may send the genial warmth and the fruitful showers, but if your work be wanting, what will you be profited? Since

you have been idle and set at naught God's plan, you have no right to claim his blessing. If you are able and will not work, neither shall you eat; and if you eat not a sufficiency, you will grow faint and sickly. But as a Christian, what is the work you are required to do? You should pray, pray much—it is your duty; pray without ceasing, and in everything give thanks; pray for all men; pray for your own soul, that you may increase more and more unto godliness; pray for the prosperity of Zion, that peace may be within her walls and prosperity in her palaces. You are enjoined to assemble the people of God to unite in his worship; to remember the Sabbath day, to keep it holy; to search the Scriptures; to train up your children (if you have any) in the nurture and admonition of the Lord; to support the weak; to help the needy; to give of your substance, as God has prospered you, to sustain and advance the cause of God and to spread the gospel glad tidings all over the earth. These good works, and others, you are required to do. The performance of these duties is indispensable, not only to the advancement of your own soul in spiritual life and growth, but also to the prosperity and power of the Church of God in general. This holds good in common life. The more wealth possessed by the subjects individually, the more wealth and power is possessed by the civil government at large. So in regard to the Church. Members of the Church who neglect to perform the work assigned them, become poor and worthless, and add nothing to the spiritual wealth and power of Christ's kingdom. Hence the efficiency and power for good of any Christian organization is in exact ratio to the spiritual condition of the members of which it is composed. From this view it is plain that your own religious growth and moral influence adds to the spiritual wealth and power of the Church. Thus you are under a double obligation to work and grow, that the entire Church may be rich in faith and good works, and then, and not till then, when the combined light and moral power of her whole membership shall meet and realize the prophetic vision, as being "fair as the moon, clear as the sun, and as terrible as an army with banners."

But are you a member of the Church? So you profess to be. Are you working for God and growing in grace? Are you giving all diligence in the discharge of your Christian duties?

1. Are you much given to prayer, or do you often neglect it? Do you maintain the spirit of prayer, even when engaged in your daily business? Does your closet witness your morning and evening devotions? When you go, if you go to the prayer-meeting at all, or to the house of God to hear the gospel and attend upon the ordinances, do you try to set your house in order that your soul may be spiritually benefited? Are you a child of our Heavenly Father, and are you unmindful and slow to ask for your daily bread? Do you lie down and sleep under the never sleeping eyes of him who only preserves you, and not ask him to throw around you his guardian care? Do you feel little or no interest at prayer-meetings or in the worshiping assembly? If in these things you are delinquent, where is your salt, your light of example, and Christian influence?

2. Have you habitually a heart of gratitude to God for his unbounded goodness toward you? Your health, food, and raiment, and above all, the manifestation of his love in the death of his Son to atone for your sins, together with all the means of grace and precious opportunities you enjoy—these all are the gifts of his hands, and for them do you return to him a tribute of praise? In other words, do you “in everything give thanks,” even for tribulations? Or do you fall short in this respect? Is your heart callous and your tongue dumb to his praises? “Let everything that hath breath and being praise the Lord.” “Praise ye the Lord.”

3. Do you go to church as often as you should, meeting with your brethren in social worship, or to hear the gospel; or do you suffer light excuses to prevent you—a little inclemency of weather, a slight indisposition, or such excuses as would not prevent you from attending to your ordinary business?

4. Do you “remember the Sabbath day, to keep it holy,” in reading the Scriptures and other good books, and in

prayer and meditation? Do you refrain from visiting and feasting, from light and vain recreation? Alas! I fear this holy day is by many professed Christians greatly desecrated and profaned. If you have a rising family do you train them up "in the nurture and admonition of the Lord," or are you neglecting their religious culture, and suffering their young minds to grow up as the untailed garden, overrun with noxious weeds and briars?

5. Do you give alms to the needy? Are you charitable to the poor? If you see your poor brother in need and shut your bowels of compassion, John says, "How dwelleth the love of God in you?"

6. Do you give of your substance to God for the support of his cause in the world, and, if you give at all, do you give liberally, and what you do give, do you give it cheerfully? Now, that you should give a part of what God has blessed you with is plain, both from the Scriptures and common sense, too plain indeed to need argument. If you give nothing to his cause, you are a delinquent. Paul says, "Bear ye one another's burdens, and so fulfill the law of Christ." But you take no part of the burden upon you, and so violate his law. Reflect seriously upon this part of duty. But perhaps you give. Do you give liberally? To do this you must give as "God has prospered you," and doing this, you give liberally, be it much or little. And when you do this, not grudgingly, but cheerfully, you are what Paul says God loves, "For God loves a cheerful giver." These contributions to the Christian cause should be made systematically, uniformly, and punctually. When this is done, the burden will be distributed properly and justly among all the members of the Church, and all will help to bear it, and all become helpers together with God.

7. Now, I ask, can all the members of Christ's body come up to the standard of Christian duty? I answer, By the grace of God they can. And when they do, the Church will shine forth a luminary whose brilliancy of light has not been equalled since the apostolic age. When the Christian does his appropriate work he grows and is edified, and by so much he contributes to the edification and growth of the body of

Christ, "from whom," as the head, "the whole body fitly joined together and compacted, by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." This is the inspired portraiture of Christ's spiritual body. Blessed and happy is he who is a living, working, and growing member.

ART. III.—*Sources and Sketches of Cumberland Presbyterian History.*—No. XVI.

MINUTES OF CUMBERLAND SYNOD.

[Continued from January Number.]

CUMBERLAND SYNOD met at Moriah meeting-house, in Logan county, Ky., on Tuesday, the 21st of October, 1817. Opened by a sermon delivered by the Rev. Thomas Calhoon from 1 Cor. xv, 58. Constituted by prayer. Members present—From Elk Presbytery, the Rev. Messrs. Robert Bell, Robert Donnell, and John Carnahan; from Nashville Presbytery, the Rev. Messrs. Hugh Kirkpatrick, David Foster, Thomas Calhoon, David W. McLin, William Bumpass, and Samuel McSpaden, and elders, Messrs. Hugh Telford, Alexander Aston, Thomas D. Lansden, James Hill, and James Porter; from Logan Presbytery, the Rev. Messrs. William Barnett, Alexander Chapman, William Harris, and John Barnett, and elders, Messrs. John Findley, Robert Reed, Samuel Smith, and John Whitsett. Mr. Robert Donnell was chosen Moderator and Mr. Hugh Kirkpatrick clerk. Messrs. Samuel King and James B. Porter, of Elk Presbytery, and Messrs. Finis Ewing and Green P. Rice, of Logan Presbytery, absentees.

Synod adjourned to meet to-morrow morning at half past nine of the clock. Concluded with prayer.

WEDNESDAY MORNING.

Synod met agreeably to adjournment. Constituted by prayer. Members present as on yesterday. The minutes of our last Synod were read.

Synod had to record with deep sensibility, by official information from the Elk Presbytery, the irreparable loss the Church had sustained in the death of a venerable father, the Rev. William McGee, who departed this life September 23, 1817, aged about fifty years, about twenty-five of which were spent in preaching the gospel successfully; who was one of the first and most active instruments in the late glorious revival, which commenced about the year 1800, and has since spread throughout the United States. He has been an excellent counsellor in the Church, and a spiritual father unto many. But our loss is his gain. He departed this life in the triumphs of faith, having finished his course, and is gone to receive his reward.

Whereas, Mr. Bumpass was noted an absentee upon the minutes of our two last sessions, his excuse for not attending in the first instance was sustained, but his excuse for not attending our last session was not. Synod, therefore, admonished him to be more particular in future.

With pleasing sensations, and hearts of gratitude, Synod learned from the reports of the Presbyteries, that in the course of the last year religion was in a more flourishing state than formerly; the different societies are more charitable, and the work of God abounding. The number of societies and members at present and number of conversions the last year were as follows: In Logan Presbytery, twenty-five societies, seven hundred and nineteen members, and two hundred conversions; in Elk Presbytery, thirty-five societies, seven hundred and two members, and one hundred and fifty conversions; in Nashville Presbytery, twenty-seven societies, six hundred members, and sixty-three conversions—in all, eighty-seven societies, two thousand and twenty-one members, and four hundred and thirteen conversions.

Messrs. William Barnett, Alexander Chapman, Thomas Calhoon, and David W. McLin were appointed a committee to examine the minutes of the Elk Presbytery; Messrs.

Robert Donnell, John Barnett, John Carnahan, and Robert Bell were appointed a committee to examine the minutes of the Nashville Presbytery; also, Messrs. David Foster, Samuel McSpaden, Hugh Kirkpatrick, and William Bumpass were appointed a committee to examine the minutes of the Logan Presbytery.

Synod adjourned to meet to-morrow morning at ten of the clock. Concluded with prayer.

THURSDAY MORNING.

Synod met agreeably to adjournment. Constituted by prayer. Members present as yesterday. The minutes were read.

WHEREAS, A remark was made by the committee appointed to examine the minutes of the Elk Presbytery, in ordering their church sessions to bring up their church session books to Presbytery,

Resolved, therefore, That the propriety or impropriety of that order be referred to next Synod.

The committees appointed to review the minutes of the different Presbyteries, reported that they discovered several inaccuracies and omissions in the minutes of each Presbytery, yet they had not discovered any violation of our Discipline; which reports were adopted, and the Presbyteries are hereby directed to procure each a copy of the remarks made on their respective minutes.

Synod adjourned to meet at the Big Spring meeting-house, in Wilson county, and State of Tennessee, the third Tuesday in October next. Concluded with prayer.

ROBERT DONNELL, Moderator.

HUGH KIRKPATRICK, Clerk.

Cumberland Synod met agreeably to adjournment at the Big Spring meeting-house, in Wilson county, Tennessee State, on the 20th of October, 1818. Opened by a sermon delivered by the Rev. Robert Donnell from Romans 1, 16. Constituted by prayer. Members present—From the Logan Presbytery, Messrs. Finis Ewing, Alexander Chapman, and William Barnett; from the Elk Presbytery, Messrs Robert Bell, Robert Donnell, John Carnahan, and James Stewart

from Nashville Presbytery, Messrs. Hugh Kirkpatrick, David Foster, Thomas Calhoon, David W. McLin, William Bumpass, and Samuel McSpaden. Elders—Messrs. Samuel Miller, Thomas Carson, Chatham Ewing, John Bell, Henry Hunt, Moses Wilson, Francis Johnston, Thomas Donnell, James Baker, James McLin, James Edwards, James Porter, and Spencer Mitchel. Absentees—William Harris, John Barnett, and Green P. Rice, from the Logan Presbytery; Samuel King and James B. Porter, from the Elk Presbytery. Mr. Finis Ewing was chosen moderator and Mr. Robert Bell clerk. The minutes of last session were read. Mr. Ewing's excuse for not attending the last session of Synod was sustained.

Synod adjourned to meet to-morrow morning at half after nine o'clock. Concluded with prayer.

WEDNESDAY MORNING.

Synod met agreeably to adjournment. Constituted by prayer. Members present as yesterday.

Synod being informed that Mr. Benjamin Lockhart had been ordained by the last session of the Nashville Presbytery, he was accordingly invited to take a seat.

Resolved, by the Synod, That the former order of Synod on the subject of the attendance of members be repealed, and in lieu thereof, that the following resolution be adopted, to-wit: That no excuse for absence shall be deemed a sufficient one, except providential hindrance and such other excuse as the Synod may deem sufficient.

Resolved, That a former order of this Synod, which binds the Presbyteries to report on the second day of each stated Synod their numerical strength, etc., be repealed and in lieu thereof, the following be considered as a standing rule of the Synod, viz.: that at the present and each stated succeeding Synod, a committee shall be appointed to report to the Synod then in session on the state of religion in their bounds.

Messrs. David Foster, Finis Ewing, and Robert Donnell were appointed to report the state of religion in our bounds.

David W. McLin, William Barnett, and Hugh Kirkpatrick were appointed a committee to examine the minutes of

the Elk Presbytery; Thomas Calhoon, John Carnahan, and Benjamin Lockhart were appointed a committee to examine the minutes of the Logan Presbytery; and Robert Bell, James Stewart, and Chatham Ewing were appointed a committee to examine the minutes of the Nashville Presbytery.

Whereas, a question was referred from the last Synod to the present, whether the Presbytery acted properly or improperly, in the view of discipline, in requiring their books to be brought to Presbytery for inspection. The Synod, after mature deliberation, were of opinion that the demand of the Presbytery in that case was of questionable authority; that the Synod recommended as their judgment that by request or some other medium would be most expedient.

Synod adjourned to meet to-morrow morning at half after nine o'clock. Concluded with prayer.

THURSDAY MORNING.

Synod met agreeably to adjournment. Constituted with prayer. Members present as yesterday.

The committees appointed to review the minutes of the different Presbyteries, reported that they discovered several inaccuracies and omissions in the minutes of each Presbytery, yet they had not discovered any violation of discipline but in one particular, wherein the Elk Presbytery ordered elders to attend an intermediate Presbytery, and noted them as absentees; which reports were adopted, and the Presbyteries are hereby directed to act consistent with the constitution.

Whereas, there was a reference made to this Synod by the Elk Presbytery of a case referring to a second marriage of a black person, who had been forcibly separated from his or her first companion: the Synod would recommend the Presbytery to refer the case back to the session to act as a concurrence of circumstances might seem to require.

Agreeably to appointment, the Committee on the State of Religion reported that in the general, religion is in a more flourishing state than last year. There has been a very marked attention to the preaching of the gospel; more than ordinary exertions among the preachers and people for the promotion of Christ's kingdom—a part of the laity in our bounds and a few of the ministry, licentiates, and ordained,

the most of whom are of the Nashville Presbytery. It is a matter of deep lamentation and sorrow to find one minister of Jesus, whose duty it is to give himself wholly to these things, or as much as in them lies to preach the gospel, to be in any way and at any time indifferent about his Master's honor and the good of souls; or one member of Christ's body inactive, when all heaven is engaged to meet the opposition of hell and save souls; but notwithstanding the apathy of some, the faith and zeal of others groweth exceedingly, and they feel willing, both preachers and people, men and women, parents and children, to come to the help of the Lord against the mighty. Many institutions have been formed for the support of missionaries and other useful purposes. There appears to be a considerable increase of candidates for the ministry, as well as an increase of members and congregations. Missionaries have labored by day and by night, and the cross of Christ has been the subject of discourse, and in his name and language they have cried, If any man thirst, let him come unto me and drink. And glory to God, he who giveth the increase, has so fulfilled his promise that their labor has not been in vain. In the Nashville Presbytery the good work of God has been remarkably manifested in several congregations and neighborhoods, chiefly in Sugg's Creek, Fall Creek, and Bradley's Creek congregations. About eighty-eight have professed religion since last session of Synod, and several adults were baptized. In the Elk Presbytery the work has been nearly general, but more visible displays of God's grace have been manifested on parts of Duck river and on Cane creek of Elk river. In one neighborhood on Cane creek a society has lately been formed, mostly of young converts, consisting of about ninety members. About fifty adults have been baptized in the bounds of the Presbytery, and about one hundred and seventy-two have professed religion. In the Logan Presbytery the work has been general, yet the citizens of Russellville and its vicinity have been favored in the most remarkable manner. About forty adults have been baptized, and about two hundred and sixty-two have professed religion, making in the aggregate, in the bounds of the Synod, about one hundred

adults baptized and upwards of five hundred converts since last session of Synod. There has no doubt been joy in heaven and joy on earth the last year, yet not unto us, not unto us, oh! Lord, but unto thy name be the glory.

Synod adjourned to meet at Sugg's Creek meeting-house, in Wilson county, Tennessee State, on the third Tuesday in October, 1819. Concluded with prayer.

ROBERT BELL, Clerk. FINIS EWING, Moderator.

The Cumberland Synod met agreeably to adjournment at Sugg's Creek meeting-house, in Wilson county, Tennessee State, on Tuesday, the 19th of October, 1819. Opened by a sermon delivered by the Rev. Finis Ewing from St. Mark 1, 17. Constituted by prayer. Members present—From the Logan Presbytery, the Rev. Messrs. Finis Ewing, John Barnett, Alexander Chapman, and William Barnett; from Elk Presbytery, Rev. Messrs. Samuel King, Robert Bell, Robert Donnell, John Carnahan, James B. Porter, and James Stewart; from Nashville Presbytery, Rev. Messrs. David Foster, Thomas Calhoon, and William Bumpass. Elders—Messrs. Reuben Ewing, Thomas Carson, John Williamson, Alexander Aston, Withrael Latimer, James McCord, and Robert Erwin. Absentees—Rev. Messrs. William Harris, Green P. Rice, and Daniel Buie, of Logan Presbytery; Hugh Kirkpatrick, David W. McLin, Benjamin Lockhart, and Samuel McSpaden, of Nashville Presbytery. Mr. Samuel King was chosen moderator and William Barnett clerk.

Synod adjourned to meet to-morrow morning at half past nine o'clock. Concluded with prayer.

WEDNESDAY.

Synod met agreeably to adjournment. Constituted by prayer. Members present as on yesterday. The minutes of last Synod were read.

Messrs. Hugh Kirkpatrick and David W. McLin came and took their seats, whose excuses for absence were sustained. Elders, Messrs. James Kirkpatrick and Josiah Wilson, took their seats. Messrs. James B. Porter, who was absent four sessions, Samuel King two, and John Barnett one, their excuses were sustained.

Messrs. Finis Ewing, William Barnett, Hugh Kirkpatrick, Thomas Calhoon, Robert Bell, and Robert Donnell were appointed a committee to inquire into the state of religion in our bounds and report to Synod.

The minutes of the several Presbyteries were called for. The Logan Presbytery failed to produce theirs, but rendered their excuse, which was sustained. Messrs. John Barnett, James B. Porter, James Stewart, John Carnahan, and their elders, were appointed a committee to examine the minutes of the Nashville Presbytery. David Foster, David W. McLin, William Bumpass, Alexander Chapman, and their elders, were appointed a committee to examine the minutes of the Elk Presbytery and report to Synod. Those committees reported that they did not discover any violation of discipline, but that there were several omissions, and some errors in grammar, punctuation, etc. Synod directed those Presbyteries carefully to avoid these errors in future.

Synod adjourned to meet to-morrow morning at half past nine o'clock. Concluded with prayer.

THURSDAY.

Synod met agreeably to adjournment. Constituted by prayer. Members present as on yesterday.

Whereas, several letters directed to the moderator, informing Synod that several societies have been formed, the object of which was to raise funds to establish schools for literary and religious instruction of the Chickasaw and Choctaw nations of Indians, appointing the ordained ministers of Synod their board of trustees; which appointment was accepted.

The committee appointed to inquire into the state of religion, reported as follows:

SUGG'S CREEK, Wilson county, State of Tennessee, October 12, 1819.

The report of the Synod of the Cumberland Presbyterian Church, in the language of their committee appointed to examine into the state of religion, etc., is as follows, viz.: Your committee, after obtaining information from the best sources in their power, feel gratitude to God that they can report that religion is in a more prosperous state in the bounds of the Synod than at any former period. Much har-

mony and brotherly love prevail amongst the brethren, both preachers and people. There have been no departures, that have come to the knowledge of your committee, from the standards of our Church in doctrines or discipline. There have been increased exertions, with very few exceptions, in all the Presbyteries to promote the cause of Zion. The few cases of apathy among the ministers that are yet to be lamented, your committee is led to hope will not long continue. By the heaven-born charity and zeal of females, funds have been raised which have enabled the Missionary Board to employ several missionaries, a considerable part of their time, by which your bounds have been much enlarged in the South and West, which has multiplied the calls and cries to our Presbyteries and Missionary Boards for help, for the word and ordinances. Amongst the most impressive of such calls, we have from the tawny sons of the woods in the South, one of whom has recently given satisfactory evidence that he has obtained "the one thing needful;" and he has been admitted to the sealing ordinances of God's house. This Indian man was brought from the Chickasaw nation of Indians last winter by brothers King and Moore, two of our missionaries, who has been going to school from brother King's, and has made almost unparalleled progress in his education. A few weeks since, we trust, he found "him of whom Moses and the prophets did write." Your committee anticipate great good which may result to his nation from the circumstances of his conversion and education, especially if it please the great Head of the Church to call him to the work of the ministry. From the great increase of candidates in the several Presbyteries, we trust that white men and red men will be amply supplied with the word of eternal life. Examinations and catechising of children have been attended to. Prayer-meetings, in many places have served as blessed auxiliaries to the more public means of grace. Preachers generally aimed in their sermons to find the nearest way to the hearts of their hearers, preferring usefulness to the applause of the formalist and the thoughtless. Many of them seem to have put some just estimate on the value of souls, and, therefore, have labored, yes, labored in

word and doctrine. They have attended many more camp-meetings than usual, at all of which there were visible tokens of divine approbation, the happy result of which has been a great ingathering of souls to the fold of God. Since our last Synod there have been in the bounds of the Nashville Presbytery one hundred and sixty souls who have professed religion; in the Elk Presbytery, three hundred and fifty-eight; in the Logan Presbytery, six hundred and twelve—making in the aggregate eleven hundred and thirty; amongst whom one hundred and sixty were baptized, not having received that ordinance in their infancy. There were also of the number several very old men and women. The most remarkable display of the sovereign power and goodness of God was in the conversion of a man both deaf and dumb. When your committee retrospect the wonderful dealings of God to our branch of the Church of Christ, they are ready to cry out, "Oh! what hath God wrought!" They would command all the powers of their souls to ascribe undivided honor to God and the Lamb, being deeply impressed with that saying, "Paul may plant and Apollos water, yet it is God, and God only, that giveth the increase."

FINIS EWING, Clerk.

Synod adjourned to meet to-morrow morning at half past nine o'clock. Concluded with prayer,

FRIDAY.

Synod met agreeably to adjournment. Constituted by prayer. Members present as on yesterday, except Messrs. Robert Bell, James McCord, and Thomas Carson, who obtained leave of absence.

Whereas, it has been represented to Synod that members of the Logan Presbytery are located over an extensive tract of country, Synod therefore resolved to divide said Presbytery by the following metes and bounds, viz.: Commencing at the source of the Oakaw river, thence northwardly to indefinite boundaries from said source, down the Oakaw river to the Mississippi river; thence down the Mississippi to its confluence; all West of which shall be the boundary of a Presbytery, hereafter to be constituted, to be known by the name of the McGee Presbytery of the Cumberland Presbyterian Church,

to be composed of the following members, viz.: Green P. Rice, Daniel Buie, and Robert D. Morrow, members at present of the Logan Presbytery, and John Carnahan, at this time a member of the Elk Presbytery, and any other member or members that may move into said bounds before said Presbytery be constituted, or any three of them. The above Presbytery shall hold its first meeting at or near the place where Robert D. Morrow held a camp-meeting, on the waters of Salt river, Missouri Territory, on the fourth Tuesday in next May, and report their proceedings to our next Synod; Green P. Rice, or, in his absence, John Carnahan or Daniel Buie, to be moderator until they constitute.

Resolved, That the present clerk transmit a copy of the above order to Green P. Rice and the other members who are to compose the above Presbytery.

Resolved, That each Presbytery, at each session of Synod, report whether missionaries be employed and their churches supplied.

Resolved, That the present bounds of Nashville Presbytery be extended; beginning at the mouth of Half-pone, on the Cumberland river, running with said river to the Ohio river; with said river to the Mississippi; with said river to the South boundary of the State of Tennessee; with said line until a due North course would strike the mouth of Duck river; thence up said river to Columbia; thence along the Franklin road until it shall intersect the present line between Elk and Nashville Presbyteries.

Synod adjourned to meet in Russellville, Kentucky, Logan county, on the third Tuesday of October, 1820. Concluded with prayer.

SAMUEL KING, Moderator.

WILLIAM BARNETT, Clerk.

The Cumberland Synod met agreeably to adjournment in Russellville, Logan county, State of Kentucky, on Tuesday, the 17th October, 1820. Opened by a sermon delivered by the Rev. Robert Donnell, from 1 Cor. III, 9. Constituted by prayer. Members present—From the Elk Presbytery, the Rev. Messrs. Robert Donnell and William Moor, and elder Mr. Hay Crawford; from the Nashville Presbytery, the Rev.

Messrs. Thomas Calhoon, Samuel McSpaden, David Foster, and John Provine, and elders Alexander Aston, William Orr, Thomas Donnell, and Joseph Kirkpatrick; from the Logan Presbytery, the Rev. Messrs. William Harris, Alexander Chapman, William Barnett, John Barnett, David W. McLin, David Lowry, Aaron Shelby, and Thomas Porter; from the McGee Presbytery, the Rev. Robert D. Morrow. Elders—Messrs. Reuben Ewing, Robert Reed, Chatham Ewing, John Kelly, Jesse Pierce, John Harris, John Travis, and Nathaniel Porter. Absentees—The Rev. Messrs. Samuel King, James B. Porter, James Stewart, Benjamin Lockhart, James Moor, and John Forbes, of the Elk Presbytery; Hugh Kirkpatrick, William Bumpass, and Robert Guthrie, from the Nashville Presbytery; Finis Ewing, John Carnahan, Green P. Rice, four times in succession, and Daniel Buie, three times in succession, from the McGee Presbytery. Mr. Thomas Calhoon was chosen moderator and William Moor clerk. The minutes of last Synod were read.

Synod adjourned to meet to-morrow morning at 9 o'clock.

WEDNESDAY.

Met agreeably to adjournment. Constituted by prayer. Members present as on yesterday. The Rev. Robert Guthrie, from the Nashville Presbytery, came and took his seat, his excuse being sustained. His elder, Mr. Joseph Latimer, came and took his seat also. The excuse of the Rev. William Harris, for being absent two sessions, was sustained.

By mutual consent, Synod spent some time in a free conversation on the state of religion, which was truly interesting to all the friends of Zion who heard of the late glorious revival of religion in our bounds.

Messrs. William Barnett, Thomas Calhoon, Robert Donnell, and Robert D. Morrow were appointed a committee to inquire into the state of religion, etc., in our bounds, and report to Synod.

Messrs. Foster, Moor, Provine, and Guthrie, with their elders, were appointed a committee to examine the minutes of the Logan Presbytery; Messrs. McSpaden, John Barnett, Chapman, and Lowry, with their elders and Alexander Aston, were appointed a committee to examine the minutes

of the Elk Presbytery; and Messrs. Harris, McLin, and Porter, with their elders and Chatham Ewing, were appointed a committee to examine the minutes of the Nashville and the McGee Presbyteries, and report to Synod.

Synod adjourned to meet to-morrow morning at nine o'clock. Concluded with prayer.

THURSDAY.

Synod met agreeably to adjournment. Constituted by prayer. Members present as on yesterday.

Those committees appointed to examine the minutes of the several Presbyteries, reported that they observed several omissions and inaccuracies, but no intentional departures from the discipline. Synod directed the several Presbyteries to be more careful in future in observing the rules of discipline, and that each Presbytery procure a copy of those remarks made respecting her minutes.

The committee appointed to inquire into the state of religion reported as follows, viz.:

Your committee, after obtaining information from the best sources in their power, feel gratitude to God that religion is in a much more flourishing state than it ever has been since the first constitution of our Church. Much harmony and brotherly love prevail amongst both preachers and people. They have not observed any departures from the doctrines and discipline of the Church. The Redeemer's kingdom has been much promoted by the increased exertions of both preachers and people. The several circuits within our bounds have been supplied by the zealous labors of our missionaries, under the direction of the several Presbyteries. Also several foreign missions have been performed under the direction of mission boards, the reports of which were truly pleasing. A few of the tawny sons of the South have made a profession of religion, one of whom said, "The good Spirit blessed him before he heard the gospel, and when he heard it preached, he knew it was the same thing the good Spirit told him of when he was a young man." Another very noted character of the Choctaw nation and his son lately professed religion, and were baptized straightway by one of the aforesaid missionaries. We hope that great good will

result from those instances of conversion, and the utility of a missionary school established in the Chickasaw nation under your patronage. Examinations and the catechising of children have been as much attended to as the excessive labors of the ministry of the gospel would admit of. Prayer-meetings have been frequent, which, together with the impressive exhortations of many pious and gifted lay members, have provoked many, very many, to love and good works. Family prayer has been regularly attended to, and we have reason to believe that secret prayer has not been neglected. Preachers, in the general, have been very explicit in the doctrines of the gospel, and have particularly dwelt on the essential points of divinity, and enforced the necessity of experimental and practical religion. Other denominations, in the general, have manifested more friendship than usual, and in many instances have joined with us in communion. Zion hath travailed more than usual, and the Lord hath wrought a great deliverance in the earth. Your bounds have been much enlarged and many new congregations constituted. Exertions have been made to meet the many pressing calls for the word and ordinances; and many, very many, of Zion's sons are stepping forward to take her by the hand and administer to her necessities. In answer to the fervent prayers of God's people, the Lord of the harvest hath sent forth many more laborers; and to the honor of God be it said, there has been more than a two-fold increase of candidates for the holy ministry the last year. Preachers have been unusually spiritual in preaching, and, in general, have ministered to an attentive and zealous people. Camp-meetings have been very frequent, and generally marked with unusual solemnity. Hundreds and thousands have been constrained to cry out, "Men and brethren, what shall we do?" and the servants of the Lord have directed, in the language of the gospel, "Believe in the Lord Jesus Christ, and thou shalt be saved." And it has been observed that few have obtained religion except such as have manifested a willingness to deny themselves and take up their cross publicly and follow Jesus. Men and women of all classes are flocking to the standard of Jesus and fighting the battles of

the Lord. We are prepared to answer a question once proposed by the Pharisees, "Have any of the rulers believed on him?" Yes, glory to God, rulers and ruled, rich and poor, have forsaken all and are following Jesus. Great accessions have been made to the Church since the last Synod. The McGee Presbytery, which was stricken off last session of Synod, has received four candidates for the holy ministry, and about sixty-five persons have made a profession of religion. In the Logan Presbytery there has been a great increase of candidates and about one thousand conversions. About two hundred and forty-nine adults have been baptized, who had not received that ordinance in infancy. In the Nashville Presbytery there has been an increase of candidates, about seven hundred and seventy-three conversions, and sixty-five adults baptized. In the Elk Presbytery there has been a great increase of candidates, about one thousand conversions, and about one hundred adults baptized; making in the aggregate two thousand eight hundred and thirty-eight conversions, and four hundred and fifteen adults baptized, since the last session of Synod. Your committee are constrained to cry out, O, what hath the Lord wrought! He hath done great things for us, whereof we are glad. Yet not unto us, not unto us, O Lord, but unto thy name be the glory.

ROBERT DONNELL, Clerk.

Synod adjourned to meet to-morrow morning at nine o'clock. Concluded by prayer.

FRIDAY.

Synod met agreeably to adjournment. Constituted with prayer. Members present as on yesterday, except elders Hay Crawford, Alexander Astin, William Orr, Thomas Donnell, Joseph Latimer, Reuben Ewing, John Kelly, Jesse Pierce, John Harris, and John Travis, who obtained leave of absence.

Synod adjourned to meet in Russellville, Logan county, State of Kentucky, on the third Tuesday in October, 1821. Concluded with prayer. THOMAS CALHOUN, Moderator.

WILLIAM MOOR, Clerk.

The Cumberland Synod met agreeably to adjournment at the Beech meeting-house in Sumner county, State of Tennessee, on Tuesday, the 15th of October, 1822, and was opened by a sermon delivered by the Rev. Wm. Harris from 1 Tim. iv, 16. Constituted by prayer. Members present from the McGee Presbytery were the Rev. Messrs. Green P. Rice, Daniel Buie, Robert D. Morrow, and William C. Long; from the Anderson Presbytery were Rev. Messrs. William Barnett, D. W. McLin, John Barnett, and Aaron Shelby, and elders Messrs. Samuel Davis, William Davis, Dabney Finley, and John W. Ogden; from the Logan Presbytery the members present were Rev. Messrs. William Harris, Alexander Chapman, and David Lowry, and elders Messrs. Isaac Weatherspoon and William Wilson; from the Nashville Presbytery the members present were the Rev. Messrs. Hugh Kirkpatrick, David Foster, Robert Guthrie, Ezekiel C. Cloyd, James S. Guthrie, and Richard Beard, and elders Messrs. Robert Taylor, George Williamson, John McLin, Hugh Telford, Elijah Rudulph, and James Kirkpatrick; from the Lebanon Presbytery the members present were Rev. Messrs. Thomas Calhoon, William Bumpass, John Provine, John L. Dillard, and James McDonald, and elders Messrs. James Baker, Samuel Mothrel, Thomas Donnell, and Joseph Kirkpatrick; from the Elk Presbytery the members present were Rev. Messrs. James B. Porter, Carson P. Reed, and William S. Burney, and elder Mr. John McLure; from the Tennessee Presbytery the members present were the Rev. Messrs. Aaron Alexander and Albert Gibson; from the Alabama Presbytery, the Rev. Mr. Robert Bell. James B. Porter was chosen Moderator and D. Foster clerk. The members of the last Synod were called over. Messrs. Green P. Rice, Daniel Buie, Robert D. Morrow, John Barnett, and Aaron Shelby rendered their excuses for their absence at the last session of the Synod, which were sustained. The absentees of the McGee Presbytery were the Rev. Finis Ewing and John Carnahan; of the Anderson Presbytery, William Henry, Woods M. Hamilton, and James Johnston; of the Logan Presbytery, Isaac O. Lewis, Thomas Foster, and John M. Berry; of the Lebanon Presbytery, Samuel McSpaden,

thrice in succession, and Daniel Gossedge; of the Elk Presbytery, Samuel King and William Whitsett, twice; of the Alabama, William Moore, each twice, and Benjamin Lockhart, four times in succession; of the Tennessee Presbytery, Robert Donnell, James Stewart, and James Moore, each twice in succession, and John Molloy.

The Synod adjourned to meet to-morrow morning at nine o'clock. Concluded with prayer.

WEDNESDAY, OCT. 16.

Synod met agreeably to adjournment. Constituted by prayer. Members present as on yesterday. The Rev. Samuel King and his elder, Withrael Lattimer, came and took their seats. Mr. King's excuse for his absence on yesterday was considered valid.

Messrs. Thomas Calhoon, William Barnett, Aaron Alexander, and Green P. Rice were appointed a committee to draft a report on the state of religion, and present it to the Synod as soon as convenient.

Resolved, That a small portion of country belonging to the Nashville Presbytery be stricken off and attached to the Anderson Presbytery, according to the following metes and boundaries, viz.: beginning at the town of Dover, in Stewart county, State of Tennessee, extending along the Cumberland river so as to include the town; running thence a west course to the mouth of Sandy river; thence down the Tennessee river to its mouth; thence up the Ohio river to the mouth of the Cumberland river.

Resolved, That a new Presbytery be stricken off the Anderson Presbytery and a part of the McGee Presbytery, to have the appellation of the Illinois Presbytery, including the State of Illinois; to be composed of the following members, viz.: Messrs. Green P. Rice, David W. McLin, John M. Berry, and Woods M. Hamilton, to meet at John Kirkpatrick's, in the county of Montgomery, State of Illinois, on the first Tuesday in May, 1823. Green P. Rice was appointed the first moderator, or, in case of his absence, David W. McLin.

Messrs. John Barnett, Robert Bell, and Wm. S. Burney were appointed a committee to examine the minutes of the

McGEE Presbytery; Robert D. Morrow, David Lowry, and David Foster, a committee to examine the minutes of the Anderson Presbytery; John Provine, William C. Long, and Hugh Kirkpatrick, a committee to examine the minutes of the Logan Presbytery; Wm. Harris, Albert Gibson, and Wm. Bumpass, a committee to examine the minutes of the Nashville Presbytery; James B. Porter and James S. Guthrie, a committee to examine the minutes of the Lebanon Presbytery; Ezekiel Cloyd, James McDonald, and Robert Guthrie, a committee to examine the minutes of the Elk Presbytery; Aaron Shelby, Daniel Buie, and David W. McLin, a committee to examine the minutes of the Tennessee Presbytery; and Richard Beard, Alexander Chapman, and John L. Dillard, a committee to examine the minutes of the Alabama Presbytery, with their respective elders.

Resolved, That a part of the Logan Presbytery be stricken off and attached to the Anderson Presbytery, beginning at the mouth of Green river; thence up the Ohio river to the Yellow Banks; thence with a line to the forks of White river, leaving Judge Montgomery and the New Prospect society in the Logan Presbytery; thence up the West fork of said White river to its source.

The Synod then adjourned to meet to-morrow morning at nine o'clock. Concluded by prayer.

THURSDAY, OCT. 17.

Synod met agreeably to adjournment, and was opened by prayer. Members present as on yesterday. The committee appointed to draft a report on the state of religion, reported as follows:

Your committee having taken into consideration the state of religion in your bounds, and having examined the various reports from your Presbyteries, have abundant cause of unfeigned gratitude to the Head of the Church. That spirit of unanimity which has ever characterized your preachers and people still abounds. A holy zeal manifests itself amongst your preachers throughout your bounds, and an uniform submission to the discipline of the Church. Your committee have discovered no dereliction in faith or practice from the simplicity of the gospel amongst your preachers,

and that they have labored to avoid all controversial and nonessential doctrines, and have labored to enforce the heart-humbling doctrines of the cross upon their hearers. The result has been that God has lent a listening ear to the prayers of his people, and attended to the administration of his word and ordinances with divine power to the hearts of sinners in many parts of your bounds, so that very many precious souls have been "plucked as brands from the burning," and many more "are groaning for redemption through the blood of the Lamb." Your committee are happy to report that they entertain no doubt but God will carry on his work through the instrumentality of your preachers, should they continue to abase themselves before him, and rely on sovereign grace for their success. Your committee are decidedly of opinion that the prosperity of Zion within your bounds, is principally attributable to the practice of holding camp-meetings, which has been acknowledged of God to the conversion and consolation of thousands and tens of thousands of immortal souls. Ever since your constitution, God has in a remarkable manner blessed your labors, enlarged your borders, and added many souls to your ministry. Your preachers and the societies under your care have renewed reasons of encouragement in their "work and labor of love." Every incentive that could stimulate the pious-hearted Christian is presented to your view. If the promises of God are of any effect; if the souls of men are of any worth; if the inflexible ire of God may be deprecated, or if heaven is worth seeking, surely the "household of faith" have abundant cause for increased diligence and perseverance in "every good word and work." As a further ground of encouragement, your committee would represent to you and the societies over which you preside, what the Lord of the vineyard has done through your instrumentality since your last Synod. Your committee are happy to hear that the Lord of the harvest, who will answer to the prayers of his people, is thrusting out more faithful laborers into his vineyard. Your Presbyteries have received a number of candidates for the holy ministry and licensed and ordained a good many others. And, moreover, your committee dis-

cover a disposition in your young brethren to improve their minds in the different branches of literature prescribed by your discipline; and some of them have already attained considerable proficiency in the sciences and theology, and promise extensive usefulness to the Church when our fathers, who are maturing for the kingdom of heaven, shall be removed from the walls of Zion and crowned as kings and priests unto God forever. Your committee feel in duty bound particularly to remark that the McGee Presbytery has been more highly favored of God than any of the Presbyteries within your bounds, considering the difficulties under which they have labored. Within the bounds of that Presbytery your preachers have not been known until within the last three years, and indeed the major part of the population were almost entirely destitute of the word and ordinances. It is also proper to observe that the Anderson and Logan Presbyteries have reaped an abundant harvest through the interposing smiles of a covenant-making and covenant-keeping God. In view of the goodness of God, your committee would join with the pious Psalmist and say, Not unto us, O Lord, not unto us, but unto thy great and good name be all the honor. The Lord hath done great things for us, whereof we are glad! No less than twenty-seven hundred and eighteen souls have made a credible profession of religion in your bounds that are known. No doubt there are many more of whom no account has been taken. There have been also five hundred and seventy-five adults baptized, viz., the number of conversions in the Alabama Presbytery, 50; Nashville, 136; Tennessee, 300; Lebanon, 226; Elk, 260; Logan, 559; McGee, 555; Anderson, 741—total, 2,718. When we take a retrospective view of our comparative unfaithfulness and want of holy ardor in the work and worship of God, may we not cry out and say, O Lord, what is man, that thou art mindful of him: or the son of man that thou dost visit him! We would here drop a word of caution both to your preachers and people. Owing to the frailty of human nature, we are too often harassed with the foul spirit of exaltation, and are too prone to ascribe some honor to ourselves, or to place too much reliance on our ministry. Labor,

therefore, ye sons and daughters of Zion, to be delivered from every such "hurtful snare," and be fully conformed to the mind and will of God. And we, your unworthy ministers, would just observe that we preach not ourselves, but Jesus Christ and him crucified, and are your servants for Jesus' sake. May the blessings of Heaven be daily poured out upon your preachers and the people under your care. Amen.

GREEN P. RICE, Clerk.

Which report was adopted by the Synod.

Resolved, That in future it shall be the duty of each Presbytery to report to the Synod the state of religion in their bounds, to be handed in on the second day of each succeeding session; and that a committee be appointed by the Synod to make out from these reports the state of religion in their bounds, and that the former resolution on this subject be and is hereby repealed.

The committee appointed to examine the minutes of the different Presbyteries, reported that they observed several inaccuracies and omissions, but no departures from the discipline of the Church. The several Presbyteries were directed to be more careful in future, and that each Presbytery procure a copy of the remarks made on their minutes.

A petition from the majority of the society at Falling creek was laid before the Synod, representing the difficulties under which they labored, arising from the Nashville and Lebanon Presbyteries being divided by the presbyterial line.

Resolved, therefore, That the said society of Falling creek be stricken off from the Lebanon Presbytery and attached to the Nashville Presbytery.

Synod adjourned to meet to-morrow morning at nine o'clock. Concluded with prayer.

FRIDAY, OCT. 18.

The Synod met agreeably to adjournment. Constituted by prayer. Members present as on yesterday, except Messrs. Thomas Calhoon, Aaron Shelby, Samuel Davis, and James Kirkpatrick, who obtained leave of absence.

A letter from the Rev. John Carnahan requesting assistance in the work of God in the Arkansas country was laid

before the Synod. Whereupon the Synod recommended the members of the McGee Presbytery to appoint an intermediate Presbytery in said country for the express purpose of receiving candidates for the ministry. The Rev. William C. Long offered his services to the Synod as a missionary for the ensuing winter. He was therefore directed to spend his time as missionary in the Arkansas country until next spring and report to the next Synod.

Some of the young brethren in the Synod requested that one of the more aged ministers should preach a sermon on doctrine, practice, and spirit; whereupon Rev. Wm. Barnett was appointed.

Resolved, That the last day of December be appointed a day of fasting, humiliation, and prayer, that the Lord of the harvest may abundantly pour out his spirit upon the Churches and revive his work the ensuing year.

Synod then adjourned to meet at Russellville, in the State of Kentucky, on the third Tuesday of October, 1823. Concluded with prayer. JAMES B. PORTER, Moderator.

DAVID FOSTER, Clerk.

NOTE.—It will be observed that the minutes of Cumberland Synod for 1821 are not here. The reason is that they are not in the old minute book. I know not why this is so.—J. B. L.

ART. IV.—*Christian Love: Some Remarks on 1 Cor. xiii*, 18.

But the greatest of these is Charity.

THIS was both a new word and a new truth to the Corinthians, to whom it was originally addressed. The Corinthians were Greeks recently converted to Christianity, and the word here rendered charity, though elsewhere almost invariably by our word love, was neither known nor named anywhere in their classic language; and this is a circumstance which we cannot fail to take into consideration, if we

would appreciate its peculiar and beautiful significance, and the transcendent importance of the truth which it is invariably used to express. The Corinthians knew of such a thing as philanthropy, neighborly love, but they did not have that which should constitute the spirit and essence of neighborly love. They had no love for man as such, and for God's sake. It involved no sense of duty, and hardly partook of the nature of a moral principle. They recognized themselves under merely what we would call legal and equitable obligation to one another—that was all. Neighborly love, among the Corinthians, was that justice—nothing over and above it—which gives to man merely that which he is entitled to, filling the measure exactly full, neither more nor less, and precisely of the quality called for. A man was under no obligation to be better either toward God or man than the civil law required him to be. That was the standard; and of course their notions of righteousness, holiness, charity, etc., were correspondingly low. If a man had no personal claim on a Corinthian, or any other Greek, as a friend and benefactor, he got nothing. If he had no political claim on him as a fellow-citizen; if he had no divine claim on him as a needy fellow-man, in no case did he get anything, because he was not supposed to be entitled to anything. *Entitled*, that was the word which moved the Corinthian in his dealings with his fellow-man. If he had a certified bond calling for his pound of flesh, the Corinthian *must* give him that, and nothing more—never going beyond the full rights to which he is *entitled*. And the name by which they called such conduct was neighborly love; and the name by which they called the corresponding disposition of heart was, not charity, but a mere pious respect for, not conscience, not pure moral obligation, but for mere usage and the requirements of law. They had no word whereby to express the distinction between a voluntary fulfillment of duty and a legally compulsory fulfillment of duty. Previous to the coming of Paul among them, hatred in all its energy was known to the Corinthians, but love in its divine greatness was not; love which manifests itself as an enduring principle, as a decision of the will, and not merely in a spas-

modic emotional impulse; love which expresses itself in self-denying, compassionate devotion to its object—that most enduring, most energetic, divinest of all love, good will toward all men, under all circumstances—self-sacrifice, charity, which endureth all things, hopeth all things, and has due confidence in human nature despite of its weaknesses, appears among them only as an isolated trait. They did not, because they could not, formulate it as a principle of their moral philosophy. They did not even have occasion to speak of it often enough to justify them in inventing a word to express it. We read with delight the well known story of Damon and Phintias. But that is the only story of the kind in all Greek literature. Even the friendship of Damon and Phintias was not charity. The love of Damon was confined to Phintias, and the love of Phintias was confined to Damon. It was exclusive. But charity is not exclusive. It begins at home, but it does not stop there. It is as broad as the wants and weaknesses of the human race. Wherever there is a needy, helpless, erring, fallen mortal, charity goes to his comfort or his rescue, sounding no brass, tinkling no cymbal, letting not her left hand know what her right hand does—goes silently and unobtrusively on her pure missions of love and mercy wherever there is a wanderer or a sufferer. The story of Damon and Phintias is beautiful, but it cannot compensate for the absence of charity. We read of the Corinthian architecture, and the Corinthian commerce, and the Corinthian achievements in literature and war, but no where do we find any mention of Corinthian asylums for orphans and the infirm—no hospitals for the blind, and the deaf, and the diseased. Lunatics and maniacs, such as Christ healed, had hitherto been left to take care of themselves. It never occurred to Greece, even in her palmy days, to build and endow an asylum or a hospital; nor to Rome either, during all the centuries of her palmy existence. They did not know what the word meant. They did not even have such a word. Both the word and the thing were the fruit of the Christianity which Paul preached. They had never heard of being given to hospitality as a matter of principle until it blossomed before them, like

one of Eden's lost flowers, in the Christianity (charity) which Paul preached. Even so is Christianity responsible for every other good feature peculiar to our civilization, but for which we are either too slow or too ignorant to give credit—and the charity of Paul is the root of all of them.

But how was it with the Jews? Not much better. With the Corinthian, every man who was not a Greek was contemptuously styled a barbarian. With the Jew, every man who was not a Jew was almost as contemptuously styled a heathen. The one was narrow minded and exclusive on the score of his culture; the other was narrow minded and exclusive on the score of his religion. With the Corinthian, everything that was not Greek was foolishness; with the Jew, everything that was not Jewish was a stumbling block. One was about as conceited, as narrow minded, and as uncharitable as the other; and the religion and enlightenment of this nineteenth century would be as bad as either, had there not been infused into it the spirit of this Christian charity which Paul preached. Neither the Corinthian nor the Jew had any charity away from home, and they were almost equally destitute of charity at home. Even there it was eye for an eye and tooth for a tooth. If alms were given at all, it was done at the corner of the streets, or with the sound of a trumpet, so that everybody might know it, and hence was not charity. The hypocritical descendant of Abraham could with inimitable grace turn up his sanctimonious nose, and shy around poor Samaritan for fear the touch of the foul carcass might contaminate his immaculate hands. That was far from being charity. Charity is not puffed up—neither on account of religion nor culture—but descends with the utmost simplicity and naturalness to men of low estate. It was for Christ to teach, Love your enemies. Love those who do not belong to your particular set; love them as a matter of principle. Think no evil, to say nothing of speaking it. The tongue is not far from the thoughts, and has an especial aptitude for taking up the evil ones and giving them a voice. Therefore charity thinks no evil. But the Pharisees were not charitable, hence they were always looking under their eyelids at Christ, or baying at his feet.

like so many blood hounds, because he thought it right now and then to eat with publicans and sinners. And one of the most interesting features in the history of his dealings with the Pharisees was the sublime contempt, yet mingled with a divine compassion, with which he looked down on their exquisite littleness and narrow minded sanctimoniousness. It seems never to have entered the mind of the Jew that any one else had any right to the religious and spiritual privileges of the children of Abraham except his lineal and fleshly descendants. Even Peter the apostle, after a three years' intimate personal association with Christ, after the vivid experiences of the day of Pentecost, and an active ministry of three or four years thereafter, had to receive a new revelation from heaven, thrice repeated, before he could be induced to carry the gospel to the house of the Gentile Cornelius; and even at a later day at Antioch, he took the wrong side in a dispute with Paul bearing upon the same subject. The Jew had always been quick to remember the promise to Abraham that in Isaac his seed should be called, and that they should become a great nation, as the sands on the sea-shore for multitude. But the other half of the promise they were not quick to remember, viz., that in Abraham and his seed all the nations of the earth should be blest. Something even of his own ritual he seems to have failed utterly to understand. The missionary lesson intended to be taught him by the formal admission of the stranger within the gate escaped him wholly. The divine intention was that the knowledge of the gospel of the future redemption should find its way, as along so many trickling streams of association and intercourse, into the minds and hearts of the surrounding nations; just as the golden gate of our Pacific is opened to the stranger. Chinese are admitted on our shores, in order, perhaps, that they may be converted and enlightened, and the knowledge of the same promised redemption may find its way as along so many trickling streams of association and intercourse to the heathens of China and Japan. Let not America fail to learn the lesson which the Hebrews failed to learn. They were to be the peculiar people of Jehovah, but not in the sense that the gospel was intended for

them alone. They were to be the depository of the oracles of God, but not in the sense that they alone were to enjoy the benefits of them. God elected Israel, but only that through Israel he might evangelize the world. There was no partiality. "In thee shall all the nations of the earth be blest," was the breathing of the sublimest love, an intimation of a world-wide charity which he had no word to express. They did not catch the lesson—not in its full import, at least—dreaming that they were an end unto themselves alone, forgetting that they had a mission upon the nations to fulfill. Hence the selfishness and religious exclusiveness which they were constantly exhibiting. God commanded Jonah to preach the gospel of retribution, repentance, and promise to the heathens of Nineveh; but failing to understand, or not wishing to understand, how it was that the gospel could be committed to any one save a Jew, he refused. God made him go. His intention in making Israel his peculiar people, in depositing among them his oracles, was that they, as a nation, might missionate upon the surrounding nations. Let your light shine, was as applicable to them under the old covenant as it is to us under the new. But they did not merely neglect to do this—they willfully refused to do it. It was in utter antagonism to both the national and individual exclusiveness which had become inbred. But God made them do it. Hence the exile and the scattering, in part, throughout the Assyrian empire, whereby the seeds of the gospel were disseminated in spite of Israel's reluctance, and perhaps many Assyrians saved. Hence, in part, the later exile and scattering of Judah throughout the Babylonian and Persian empires, whereby the "wise men of the East," and perhaps many an unwise too, learned of him who was to come. For five hundred years they did not forget the intimations, though strange and dark perhaps, which they caught from the prophecies of Isaiah and Jeremiah, Ezekiel and Daniel, from the songs sung by the wandering Jews on Babylonia's brooks, and from the swinging harps on the willows. It meant something to the wise and unwise heathen, for they, too, were human beings like ourselves, and, like us, they had their misgivings and longings as to

the future. Hence, also, the captivity in Egypt under the Ptolemies, when the Old Testament was translated into another language for the first time; and the subjugation by the Greeks, and later by the Romans, whereby the seeds of the gospel found their way throughout the known world. Verily, the Jews must missionate, willing or unwilling; must recognize that the "middle wall of partition" must be broken down; must recognize practically the universal brotherhood of the human race; that all other men have like weaknesses, like passions, like hopes, and longings, and destiny, and the same gospel of peace, as themselves. But whence comes, let us inquire more specifically, the formal announcement of the duty of recognizing this doctrine of universal brotherhood? Not from the Jewish civilization, for the Jew had come to be in his very nature opposed to it, and had himself to be taught in the school of long evils and many tribulations; and even at last, such was his slowness to learn the lesson, that the oracles were taken from him and committed to a new, engrafted Gentile Israel. An isolated prophet here and there breathed of the bringing in of the Gentiles into the kingdom of Christ; but the broad catholicity of the prophet was not the broad catholicity of the Jew, but of the Divine Spirit, who inspired him. It was God and not the Jew who so loved the world; and the love wherewith he loved it is precisely the love of which Paul speaks. So it was not indigenous to the Jewish religion. Whence comes it, then? Not from the Corinthian or Athenian civilization, for it had never occurred to any Grecian philosopher that no man liveth to himself alone. The Grecian recognized no man as brother, except him who was born of the same parents. That was all brotherly love, and brotherly kindness, and brotherly unity meant to him. Whence then, I ask again, comes this wondrous, worldwide love? It came from Christianity, that new, and strange, and endearing phase of religion given to the world by Jesus the Christ. By him it was first distinctly formulated: Thou shalt love the Lord thy God with all thy soul, and with all thy mind, and with all thy strength; and thou shalt love thy neighbor as myself. That is to say, in brief, Thou shalt

love both God and man as a matter of principle—God supremely and thy fellow-man as thy brother. By Christ alone did the word neighbor first receive this broad extension of meaning; and by way of checking the Athenian vanity, Paul hints the same great truth when he says: Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass and a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. There is not anything that can compensate for the want of charity. Everything that I do must be actuated by the proper motive, and the only proper motive is love to God and man. There is no room in Christianity for rash resentment, for charity vaunteth not itself. There is no room in Christianity for envy, for charity envieth not; nor for pride and vanity, for charity is not puffed up; nor for selfishness, for charity seeketh not her own; nor for slander nor evil speaking of any degree, for charity thinketh no evil; nor for undue impatience under ill treatment, for charity beareth all things, believeth all things, endureth all things, and always looks as a matter of deliberate preference both on the bright side of human circumstances and on the bright side of human character. It practices and implies no dissimulation, but it makes men like-minded—being of the same love, of one accord, of one mind; induces lowliness of mind, causing each to esteem others better than himself; while at the same time it encourages the truest and loftiest self-respect and adherence to principle; and this is the consolation in Christ, the comfort of love, the fellowship of the Spirit, spoken of in Phil. ii. So far as our relation to one another is concerned, charity is, in short, the word invariably used throughout the New Testament to express it. “Thou shalt love thy neighbor,” “Love your enemies,” “Love one another,” “Walk in love,” are forms of expression constantly occurring in the Gospels. Paul, who may be called the apostle of faith,

uses it for this purpose over and over again in his thirteen epistles. Take "love for one another" out of them and there would not be much left. John, who has been called the apostle of love, is constantly emphasizing it. Love one another; little children love one another; a new commandment I give unto you, Love one another. Love one another is the burden of his teaching. Love was always new to John. It never lost its freshness. To him it was a new commandment every time he repeated it. In making it the burden of his teaching, his life lost its other burdens. And John was no negative character. He was positive as the lightning, and in his earlier life as ambitious as any young Galilean ever was. But he preached love, and practiced what he preached. How it mellowed his life, and made its going down like a sunset in June! How apposite his teaching is to us, to our Church, and to our times! If we could only get its spirit diffused through and through us, there would be no more "kilkenny cats" among us, no more dissension, no more envy, no more selfishness; but peace, mutual provokings to good works, and holy, joyous lives, forbearing one another in love. But the New Testament never mentions love as a mere effeminacy, an animal emotion, a transient affection. It is always love, but it is love as a matter of principle. It is love as it also involves the will, and expresses itself in the decisions of the will as well as of the heart. It is the old Greek *philadelphia* and *philanthropy* thrown into the die by the hand of Christianity, and coined over again into a new word, *agapa*, with all that is impure and transient thrown away, and having stamped upon it a higher, and holier, and more enduring meaning. So it is also invariably used by Paul—the only difference between Paul and John being that Paul makes love the offspring of faith, wherein the fruit is greater than the tree which produced it, while John makes it result from love to God, and hence the touchstone of true conversion. John is right, of course. Thou shalt love the Lord thy God, is the first great commandment. Thou shalt love thy neighbor, stands second. We cannot love our fellow-men without having previously learned to love God. We can be on good terms with

our acquaintances after the fashion of the Greek; we can give them what the law allows them, and perhaps a little more sometimes, but we cannot love our fellow-men without having first learned to love God. Paul also is right, of course. We cannot love the Lord our God without having a previous faith. Faith in Christ is the primary source—love to God is the secondary. Paul and John, therefore, agree, as they could not fail to do, both being inspired by the same Spirit. Paul rests in faith, John abides in love, while James emphasizes works as the evidence of faith, which was with him also the instrumental means of justification and the source of love. The works upon which he lays so much stress are works of love; and the law which he calls the royal law is, Thou shalt love thy neighbor as thyself; and the source from which it all springs is faith, as naturally as a stream from its fountain. The gospel, whether in the Evangelists or in the Epistles, is everywhere consistent with itself, and the unity which pervades its wondrous variety is not one of its least beauties. Love, this same charity of the apostle, is everywhere the fulfilling of the law; and in so far as man's relation to man is concerned, it is everywhere the sum and substance of the gospel.

But it is also the term used to express the relation in which the Father stands to the Son. It is a relation of love—precisely the same love which expresses the relation wherein we are to stand to each other and to Christ. John xv, 10: "If ye keep my commandments, . . . even as I have kept my Father's commandments and abide in his love." The love of the Father and the Son is the sublime model of the love of believers. It is an active relationship, evinced by keeping his commands; it is an enduring relationship, evinced by abiding in his love; it is a reciprocal relationship, evinced by mutual absorption. The Father abides in the Son and the Son in the Father, we in him and he in us. John xvii, 26: "And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them." John xvii, 24: "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my

glory, which thou hast given me; for thou lovedst me before the foundation of the world." John x, 17: "Therefore doth my Father love me, because I lay down my life that I might take it again." Col. i, 18: "Who hath delivered us from the power of darkness, and translated us into the kingdom of the Son of his love." How this new-coined word, hitherto unknown to the Greeks among whom Paul labored, this love-charity (*agapa*), is strained, and burdened, and honored above all words, since it alone is made the vehicle of expressing the infinite Father's infinite love for his infinitely beloved Son—an absorbing love, an ever active love, an ever enduring love, a love from before the foundation of the world; and the only reason continually intimated why the revelation of such wondrous love is made to us is that we also may abide in his love, that we may be translated into his kingdom, that we may love one another, even as the Father loves him.

But these are not the only wonderful offices which that wonderful word fulfills. It is used also to express the relation of the Father and Son to the world, and especially to the believer, as in John iii, 16: "For God so loved the world," etc. The work of reconciliation is due entirely to the Divine love, the intense significance of which love is rendered still more intense by the antithesis here with the word world, a word which everywhere in the New Testament "involves the idea not only of universality, but also of sinfulness, and therefore of unworthiness to be loved." John xv, 9: "As the Father hath loved me, even so have I loved you." John xv, 13: "Greater love hath no man than this, that a man lay down his life for his friends." But Christ did it even while we were yet his enemies. Rom. v, 8: But "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." 1 John iv, 16: "In this was manifest God's love toward us, because that God sent his only begotten son into the world that we might live through him." Gal ii, 20: "I live by the faith of the Son of God who loved me and gave himself for me." And the *giving* was not occasioned by a compulsory decree of the Father, nor by the power of the evil one. It resulted only from the inward

impulse of Christ's love. I lay down my life of myself—no one taketh it from me. And the Father permitted this love-death to which the Son devoted himself, because he also is love himself. The giving, then, is necessarily consequent upon the loving. So far at least as this world is concerned, God exists not for himself, but for us. "Love and self-surrender are inseparable." God's love for us constrained him to give his Son to die for us. Christ's love for us constrained him to devote himself to death for us. That was the only reason in the world he had for living his earthly life of humiliation, and dying at last the intensely disgraceful death. He *loved* us. He was under no external necessity. It was only the inward, irresistible power of his love. That is the motive which is everywhere mentioned. "What love through *all* his actions ran." Love was their bond of perfectness. Love blended them into a harmonious whole. It was love that made his life, from the beginning of it to the end, a grand consistency, an anthem without a discord. The old Greek philosopher, Aristotle, had said that God exists only that he may be loved. But, so far as we are concerned, at least, it is revealed to us that he exists in order that he may love. He is love himself. He cannot exist without loving. If you were to ask me *what* is God, I should tell you he is spirit; but if you were to ask me *who* is God, I should tell you he is love. This is "the best compendium of the Christian idea of God;" and herein "lies the secret of the enlightening, creating, redeeming power of Christianity," a fact which if Satan could believe, said Chrysostom long ago, he would be saved. God conquers the world by love. Love is the bond of *his* perfectness also. It is love that binds all his attributes into one harmonious whole, and unites them in himself. It is the proper center of his nature. The light which comes from the sun is a colorless unit, but by the refraction of the raindrop, how gloriously it shines in the blending colors of the rainbow. So with love. All of God's attributes may be regarded "as attributes of love, as adjectives of this one peerless substantive." His power is the power of love; his righteousness is the righteousness of love; his knowledge is the intelligence of love; his mercy is but an

expression of his love; his justice is but a refraction of his love. God is himself love, let us emphasize, and his nature is nothing but pure love; and, says Luther, if one would paint and set forth God, he must draw such an image as should be pure love, representing the divine nature as the furnace and burning point of that love which fills heaven and earth. He is the love from which all other love is kindled. If you would explain the mystery of his dealing with you individually, or with us as a Church, or with us as a nation, or with the world at large, let love always be the key of the explanation.

But the function of this wondrous word, love, is not yet exhausted. It is also used to indicate the relation in which the believer stands to God and Christ. 2 Thess. III, 5: "And the Lord direct your heart into the love of God"—that is, into love toward or for God—"and into the patient waiting for Christ." This is the only place where the word is so used by Paul. 1 John II, 5: "But whoso keepeth his word" (God's word), "verily is the love of God in him;" where the word God is used in the same objective sense. 1 John IV, 12: "If we love one another, God dwelleth in us, and his love is perfected in us." 1 John V, 3: "For this is the love of God"—or this is the way that we prove that we love God—"that we keep his commandments, and his commandments are not grievous." And similarly in various other passages. But the beautiful, practical, important feature about it is that the attributes of God's own being, and the Father and Son, the Father and Son and the believer, the Father and Son and the world, and Christians in respect to each other, are all bound together by the same tie, love. "As the Father hath loved me, even so have I loved you," and so also are we commanded to love one another. And what sort of love is it? It is in every case precisely such love in quality as the apostle expresses by the word translated charity in this thirteenth chapter of 1 Corinthians. It is in part an emotion perhaps, even in so far as it belongs to God himself; for God is in a certain true sense an infinite heart of infinite tenderness, as well as an infinite intellect. But it is by no means a mere emotion, in the ordinary sense of that

word. If it were, then love, in so far as it is felt by any other being than God, would be a mere matter of temperament; and he alone could be said to love God and his fellow-man most who is uniformly in the highest state of ecstasy. But love, as contemplated in the New Testament, is a principle, susceptible in a certain sense to command, steady and enduring; one which I may always recognise in myself as a sanctified purpose, but which I may not always vividly feel. And hence the test which Christ furnishes of our love to God is not feeling, but doing from the proper motive. The man of cold, phlegmatic temperament may love God and his fellow-men as truly and intensely as the man whose emotions are easily excited. God loved us, and Christ loved us, and so ought we to love one another as a matter of principle, which may sometimes kindle into an emotion, but which must never lose its character as a principle. Love as a mere emotion is not fixed. But when David said, "My heart is fixed," etc., it was merely another way of saying, I love thee and trust thee with such fixedness of purpose that nothing shall make me afraid. A principle may be depended upon, but a mere emotion cannot. A principle endures, but a mere emotion is necessarily short-lived. Love, as a mere emotion, is blindly and selfishly self-sacrificing, if, indeed, it is self-sacrificing at all; but love, as a principle, is intelligently self-sacrificing. Whatever it does, it does knowingly, with its eyes open. We always know how to calculate upon love as a principle; but love as a mere emotion knows no laws. I am glad God loved us as a matter of principle. I am glad his love toward us was and is a manifestation of his real nature. That sort of love, no matter by whom expressed, always means something. That sort of love is reliable, and it is the only kind that is. It is immortal, for God's principles are as enduring as himself. He loves the world now as much as he ever did, and that is with the same old infinite love wherewith he so loved the world long ago. It is a matter of wonder and praise to me that God could so love a world wherein is so much wickedness and impurity, but he does as a matter of principle. That is the reason why God's love is not fickle. A mere emotion is fickle, but

principle is not. An emotion is like the sun's heat which goes through much waxing and waning from January round to January again; and you can never calculate beforehand which day is going to be the hottest and which the coldest. Love, as a mere emotion, is subject to a thousand local breezes which may change its temperature almost as many times a day; but as a principle, it needs no spiritual thermometer to detect its variations, for it never varies. God loved me as much before I was converted as he loves me now. So also does he love you. While we were yet sinners, he loved us well enough to die for us in the person of his Son, and that is as much as he loves us now—the same infinite, everlasting love. If I should be lost, or you, it will not be because God does not love us, but because we do not love him. If we sin against him, he loves us all the same, and it is fortunate for us that he does, for we are always sinning against him. He loves us all the same, but he does not look upon us with the same favor. He intensely disapproves our conduct—is angry with the wicked every day. But the Father's love is always yearning for the prodigal's return, nevertheless. If he never returns it will not be because the Father did not love him. I am glad again that God loves us as a matter of principle. So let us love him and one another, and then shall we realize in our lives the full meaning of the apostle when he says, "The greatest of these is charity." After awhile I shall have no need of faith, for I shall have sight; I shall have no need of hope, for I shall already be in possession of that to which now I only have a title. But love shall live on in God, in Christ, in me, ever youthful, and joyous, and fresh, in its immortality.

ART. V.—*The True Function of the Preacher.*

THE Apostle Paul, in his preaching, set forth a religion which he declared was adapted to meet the wants of all nations, in every age of the world, and all grades of society down to each individual. If the gospel be what he declared it to be, it was suited to the wants of the Jews, to the wants of the Greeks, to the wants of the Romans, and so of all other nationalities then existing. In like manner, for each generation from the apostle's time down to the present. If Paul were not mistaken, the pure religion of Jesus Christ is what we need, probably, at this stage of the world's history more than any former period. A little reflection will show that this religion, in its purity, is what our rulers need in order to make them just and efficient officers. It is what our law-makers need in order to enable them to lose sight of their own pockets, and to enact wise and wholesome laws, which will work good for the people. It is what our railroad men need to make them willing to act justly toward the public. It is what our merchants and tradesmen need in order to make them honest. It is what our manufacturers need in order to induce them to quit adulterating everything, even to the medicine which we administer to our little ones when they are sick. It is what our mechanics and farmers need to induce them to be governed by the golden rule. It is what our lawyers need to induce them, in all judicial proceedings, to be governed by the law of right. It is what our physicians need to enable them to sympathize with the sick and dying. It is what parents need to enable them to train up their children in the way in which they should go. It is what the children need to influence them to honor their parents. It is what our criminal class need to renovate their hearts and lives. It is what the infidel, the skeptic, the rationalist, the pantheist, the Universalist, and the atheist need to make the disbeliever in a divine revelation to become a believer; the skeptic ceases to be a doubter whether any truth can certainly be known, and to remove all doubts as to

the existence and perfections of God; to cause the rationalist to be a believer in the supernatural origin of Christianity, and not to rely on reason as the sole and supreme authority in matters of religion; to cause the pantheist to see that God is a living personal being, and is not the combined forces and laws which are manifested in the existing Universe; to cause the Universalist to understand that God is just, as well as merciful, and that heaven is not a receptacle for thieves, robbers, whoremongers, fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, covetous, revilers, extortioners, and murderers, but for the pure in heart; and the atheist, to enable him to see that there is a God, to read his presence in every object around him, and to know by experience that Jesus Christ, the crucified Son of God, is the Redeemer and Saviour of men.

The founder of this religion established a system of evangelization which is designed to bring all the world under its influence. The chief instrument in carrying on this work is the ministry. Hence, the function of the preacher is to bring men to a knowledge of the truth by a proper presentation of the facts, doctrines, and truths of Christianity. How shall he accomplish this end? To answer this question requires a broad culture—mental, moral, and religious—and a knowledge of the field and the work to be done.

Some writers are of the opinion that this is a peculiar age, and that its wants are peculiar and different from those of other ages. In one sense this is not true, but in another it is true. Human nature is ever the same. The great and important facts which separate and isolate man from all other parts of creation, are the same to-day that they ever were. But as the centuries recede and are numbered with the things which were, the world advances, civilization modifies and moulds the tastes of men; new wants are created and new desires spring up. The mental aliment must be changed in accordance with the new tastes. The scholastic disquisitions of the middle ages would be intolerable to the modern mind. The dry bones of Calvinism are not the aliment which the Church now demands. Eighty sermons on the interjection O as a text, would now be even more than

nauseous. The world has changed. If the disciples of Christ are as wise as serpents and as harmless as doves, they will be quick to see this change, and present truth, the truth as it is brought out in Christianity, in such a manner as not to disgust, not to offend, but to woo the erring, and gently to lead the transgressor into the paths of righteousness, and the sinner to the fountain which can cleanse his heart: even though his "sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

Paul, by the aid of the Divine Spirit, so clothed truth and so expounded the doctrines of the cross that they are new in every age. The root-principle remains the same, but the plant presents different hues in different climes. In one land, as an annual, it buds and blooms; in another, as a perennial, it spreads forth its leaves to the cerulean sky, and makes the air redolent with its sacred perfume. Truth presented in one style suited the apostolic age, in another style the scholastic age, and in a different style it suits the present age. But truth itself is ever the same. The ages may grow old, the moon may fade, and the sun may dim his fires, but truth is immutable. She is clothed with immortal youth. Though all the planets may decay, though the planets may decay, though the realms of ether may be wrapt in fire, and though heaven's last thunder may shake the world, yet, undimmed, truth shall smile over the ruins. The truth of God is as stable as his throne. God is often seen in the howling tempest, in the tornado, in the whirlwind, and in the storm; so truth is often brought out in the fierce conflicts of life, as one mind is brought in contact with another. But God is often seen in the still small voice; so with truth. A mother whose faith in Israel's God is strong, pleads in her lone and silent closet for a prodigal son. Truth, as a barbed arrow, wings its way to him, pierces his heart; he comes to himself, and, with a new heart and a right mind, he returns to his mother's God. As there was on the banks of the Jabbok a wrestling Jacob and a prevailing Israel, so there have been in every age in the Church; and truth, with the vigor and strength of youth, meets and foils the foes of the Cross.

Thus we see that the true ministry of a true Christianity must ever bring the same unchanging truth as the antidote for a corrupt nature. But the truth must not at this age be clothed as Athanasius clothed it in his day, nor as Augustine presented it in his day, nor as Thomas a'Kempis, or Calvin, or President Edwards, in his day, but in the channels and in the thoughts of modern times. The Christian life of today is not that of the ancient hermit, nor of the mediæval monk, nor of Calvin at Geneva, nor of Knox in Scotland, nor of the Puritans who, by faith, steered their frail bark across the trackless deep, and in snow and storm planted their feet on Plymouth rock, and with prayer laid the foundations of our great Republic, nor of the Wesleys and Whitefield. It must be the life of this age, transformed and transfigured by Christian faith and love.

The mind of Paul had such a clear insight of the workings of the human mind that he was enabled to classify in broad and significant groups the types of thought on religious subjects, not only for the age in which he lived, but for every age. As an example of this classification, take the following statement: The Jews require a sign and the Greeks seek after wisdom. This is a very broad yet specific classification of mental phenomena, shading off into psychological results which affect man's eternal interests. These phenomena were characteristic of the two people named. Hence, the Jew represented a certain type of mind, and in like manner the Greek represented another. The history of the Jews from the time of Abraham to the overthrow of their beloved city, discloses a peculiar type of mind, which has been reproduced in the Christian Church in every age subsequent to the time when the crucified Redeemer was preached throughout the Roman empire by the apostles. Hence, the Jew is a representative of that type of mind in which the intuitive faculty predominates over the logical. In him faith predominates, and his mind is awed in the presence of that which is unseen, which is incomprehensible and infinite. Hence, his moral faculties predominate over the speculative and scientific, and his mind is awed in the presence of the divine law, and in view of its own guilt is crushed, for it sees the

punishment due on account of transgression. Before the inexorable Judge, it stands condemned, for it must to him give an account of every deed, of a life spent in sin. From these impressions, on account of which his soul trembles, he passes to the belief in the reality of the infinite and unseen. He does this "as easily as from impressions on the eye and ear he passes to believe the reality of the outward world." To his mind the unseen world becomes a reality. Hence, a supernatural manifestation of it is expected by him. He is prepared in mind and expects to hear voices from heaven, to see visions, and to have communications from spirits. A miracle presents no difficulty for his belief. He regards them as the legitimate and only true vouchers of what is communicated from the unseen world. These he demands, and he asks no more. In the world around him he sees a volume in which he continually reads supernatural manifestations. It is Jehovah who thunders, and the Highest who gives his voice. It is he who shoots the lightnings, and rides forth in the darkness of the storm, and flies upon the wings of the wind. His pavilion is the dark waters and the thick clouds of the skies.

The history of the Jews is largely interspersed with *signs*, supernatural events, from the visions of Abraham down to the days of Christ. The literature of the Old Testament deals not in the arguments of speculative philosophy, but it does abound in historical and prophetical pictures of God's agency in history, in legislation for the theocracy; and of the moral law, of worship, and of devotional poetry. No descriptions more sublime were ever penned by man. The minds of their poet-prophets reveled in the supernatural, and were borne away in their sublime flights on unearthly wings. By faith the Spirit of the living God dwelt in them, and upborne by that Spirit they soared away to the unseen world, and sang of its glories and of the great Jehovah, and the sublime attributes of his character.

The Grecian type of mind, on the contrary, gave predominance to the senses, the faculties of observation, and the logical powers. The Greek lived in what he saw. Nature was his realm, and lay so near to him that little room was

left for the supernatural. For his gods, he personified the powers of nature. In this is exhibited the strong contrast of the Jewish and Grecian mind. According to the conception of the Jewish mind, man is almost divine, made only a little lower than the angels, and nature is for his use. This idea runs through the whole of the Hebrew literature; for it "opens with the sublime proclamation that man is above nature, appointed to possess and use its resources and powers." How different the thinking of the Greek, scarcely rising to so grand a conception! He reverses the Jewish idea, making nature divine and man its servant and worshiper. But he philosophises—he elaborates by logical processes the system of the universe, always starting with some material principle, as fire, or water, or air, or earth, but never with God as the source of all life and the cause of all that exists. With him the æsthetic element predominated over the moral, but with the Jew the moral predominated over the æsthetic. The Greek, with loose morals, was a worshiper at the shrine of beauty; but with the Jew, austere morals predominated, culminating in Pharisaism. With the Greek, the sense of the beautiful displaced the sense of obligation. He suffered the joy which he realized in the present, to displace what ought to have been in his mind—namely, the consciousness of sin and a foreboding of judgment on account of it. To his mind, nature was an all-sufficient. In miracles he saw the greatest difficulties, instead of helps to his faith. Hence, in the education of the human family, the Jew has contributed to faith, and has aided the faculties of the soul to rise above the sun, to the unseen world, and to adore the great Creator; and the Greek has contributed philosophical inquiry, logic, art, skepticism, and the type of thought which conducted to originate, bring out, and develop the physical sciences. The Jew seeks for signs, the Greek for wisdom. So it is now. Preach Christ and him crucified, and thousands require a sign, and thousands of others seek after wisdom. With the first class, thoughts of what were seen by the multitudes in the days of our Lord's earthly ministry fill their minds. They think, If I could only have seen Lazarus come forth from the grave, or seen the blind

restored to sight, the lame made to walk, then I could and would believe. With the second class, the premises in the arguments are not clear; the logical processes are not in accordance with rule; there is no beauty or rational propriety in being saved through one crucified as a traitor, no propriety in being justified by faith, in being saved by the grace of God, and in the resurrection, and a final judgment. In respect to all these, there are logical and philosophical difficulties, and therefore he cannot accept such a religion.

But Paul tells us that the design of Christianity is to meet both of these types of thought, and to bring out a higher type, in which both shall coexist in completeness and harmony; for though Christianity, a Messiah crucified, is unto the Jew a stumbling-block, and unto the Greek foolishness, yet unto all those, whether Jews or Greeks, who accept of Christianity on the simple terms laid down in the gospel, it becomes the power and the wisdom of God. For even the *μωρόν*—the folly, the stupidity, the foolishness, what men count foolish, though coming from God—of God is wiser than the combined wisdom of men; and the *ἀσθετική*—the weakness, what the word calls weakness—of God is stronger than man's strength. This wisdom and this strength, spiritually, characterize the soul of every true believer, whether Jew or Greek.

A careful analysis of thought and the working of the human mind will show that the characteristics of both the Jewish and Grecian types of mind dwell largely in all minds. Either one of these types is not characterized by the total exclusion of the other, but by the predominance of one. What is needed is a culture, so full and so complete that it will take up and develop both in the same age and in the same mind, making the two harmoniously blend. In this will be found the highest type of manhood.

Rationalists have often declared that the Jewish type of mind belongs to the earlier stages of human progress, and the Grecian to the later. This is not true. As an order of mental culture the Jewish is as high as the Grecian; hence, the skeptical idea that the Jewish type belongs to the infantile condition of our race is contrary to fact and to

philosophy. The race in its education has not outgrown it, and never will. "The characteristics of the Jewish type are, in all ages, necessary to the highest development of mind, and to the completeness and harmony of human thought." Reflection shows that the faculties of intuition and faith are involved in, and do underlie, all intellectual action. But the characteristics of the Jewish type of mind rest on these two faculties of intuition and faith. Therefore these become essential to that intellectual activity which is essential to sound thought, and prevents thought from dwindling to words, and reality to mere appearance. But when thought withers to words and reality fades into mere appearance, nothing, in its rational ground, law, and end, can be explained. Under such circumstances, it would be unscientific to answer the question which reason would propound; and thus the "deepest wants of the human soul" would "remain forever unsatisfied," and the existence of those wants would be without significance or explanation. Hence, the characteristics of the Jewish type of mind lead the soul to a higher plane than the Grecian type does. But Christianity offers that full and complete culture which develops and harmoniously blends these two types of mind. This Paul plainly declares. Christianity does not set aside the Jewish demand for signs, nor does it nullify the quest of the Greek for wisdom, but it does truly meet and satisfy both. Hence the additional declaration of Paul, "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness," so long as they both reject him; but unto all who do truly receive him, whether Jews or Greeks, "the power of God," sanctifying the Greek type of thought, "and the wisdom of God," sanctifying the Jewish type of thought.

Our own age is commonly characterized as rationalistic and scientific, and, hence, as belonging to the Grecian type of thought. But from an analysis of the thought of the age, examined in the light of the religious literature, the missionary and the educational enterprises, and by observation, it is evident that the Jewish type survives, and "the power of the world to come is felt." The evidences of the truth and reality of Christianity are greatly multiplied, just

as if its perpetuity depended on logical proof. But in this matter the Church seems to have forgotten another significant fact, to-wit: "The religions of the world have been originated and sustained without any discussion of their evidences." They addressed the spiritual capacity and the religious wants of the soul: and hence they were received and believed until they degenerated into mere form and idle ceremony; and then they were superseded by other religions more fully meeting and satisfying the spiritual intuitions and sentiments. "As the strings of a viol respond with music to the touch of the bow, the spiritual in man responds to the presentation of spiritual realities." "The basis of religious faith is in the constitution of man." His nature demands a religion to satisfy his spiritual wants. Hence, if atheism were to sweep away religious belief, as it did in the French Revolution, it will reappear, "as verdure springs up spontaneously on burnt land." Hence, the success of Christianity does not depend upon logical proofs, but upon its being properly addressed to the spiritual intuitions and sentiments, with all the eloquence and pathos of a heart filled with the love of Jesus and love for perishing souls. If the unction of the Divine Spirit rests upon the minister, not many hearts can resist the influence. But this unction is given in answer to the united prayers of both the minister and the Church.

The history of the Christian Church corroborates the above statements. In whatever age, whenever spirituality has declined, and worship has degenerated into mere form and ceremony, the result has been a sad departure from the realities and requirements of the gospel. Instead of religion being the source of rest, peace, and happiness, the mind is left in a state quite similar to a vessel in mid-ocean without a rudder. It is driven here and there by every current and every wind. The human soul demands spiritual aliment, and this must be supplied by religion. Hence, we are justified in saying that the susceptibility of religious impressions has existed in every age, and does as truly exist in the nineteenth century as it did in the first. It is inseparable from human nature. In this, humanly speaking, lies the success

of the gospel. To this preaching must be addressed if it prove a success. "Mere argument cannot bring men to Christ." The province of argument is to instruct and to convince the judgment; but it moves not the heart. Man's emotional nature must be moved ere he come to Christ. It is evident that by the mere process of argument, the dissection of the living body of truth, it is deprived of its power to move the heart. It appears as a dry skeleton, rather than as a living body, duly clothed with muscle, tendons, ligaments, etc. Spiritual truth moves the soul. It must speak to man's spiritual nature in order to move the heart. "The law of God burning on the conscience, God's redeeming love in Christ, the beauty and symmetry of Christ's character"—these, and kindred realities, if clearly brought before the mind, must make every human soul feel.

Christianity is the great civilizer. True civilization is characterized by a lofty type of culture. Christianity affords this culture. Wherever Christianity has taken hold of the hearts of the people, there is true civilization. Missionaries have tried schools, affording literary and scientific advantages to the heathen; but in every instance schools, where depended upon as civilizers, and to prepare the way for the gospel, have proved a failure. The history of one, in this particular, is the history of all. What have the mission schools for the Warrahoons—descendants of the original aborigines—in British Guiana accomplished? To-day they are the same nude savages that they were at the beginning of the present century. Go to the savage, the uncivilized, and the barbarous, with the melting story of the cross; tell him of redeeming love, of the glories reserved in heaven for the saints: his heart is touched, he yields, breaking off from his sins, accepts Christ as his Saviour, becomes a new man, and a learner in the school of Christ. Now Christian culture takes hold of him; it lifts him out of his former barbarism, his former self, and sets him in the high road to a true civilization. The story of the cross is the renovating power of the world. No cross, no true civilization—no true culture, no salvation. "So the alternative without Christianity, were extinction, or a perpetual barbarism. For idolatry never

heals itself. Heathenism has no element or principle of self-recuperation. It goes on from worse to worse. The natural instincts and virtues are too feeble to stand strong against the power of passion, or to effect a moral redemption within."

Though the present age is regarded by many as rationalistic and skeptical, the falsity of this position is evident, even to the extreme error of the Jewish type, in view of the insatiable demand for communications from the spirit-world, as is evinced in what is called spiritualism. Its workings and influence on society show how large a proportion of the present generation demand sensible manifestations. The belief in spiritual rappings is so widespread as truly to merit the indignant reproof of Prof. Ferrier: "Oh, ye miserable mystics, when will ye know that all God's truths and all man's blessings lie in the broad health, in the trodden ways, and in the laughing sunshine of the universe; and that all intellect, all genius, is merely the power of seeing wonders in common things."* Hence we see that even in this age there is need of our Saviour's rebuke to those who sought a sign of him: "There shall no sign be given them, but the great facts which Jonah typified—the death, the resurrection, and the ascension of our Lord." If men believe not these, they would not believe though one were to arise from the dead. If men will not accept the authority of an omniscient God, and receive the salvation devised by infinite wisdom, they will not believe through the instrumentality of any other influence or power.

If we were to institute a comparison of the present age with the first centuries of the Christian era, especially at the beginning of the second; with the Stoicism, the Epicureanism, the Gnosticism, and the New Platonism, it will appear that, at that time, rationalism and skepticism were probably more formidable than they are now. If the moral power of Christianity in the world at that time, as contrasted with the present, be taken into consideration, we see that the hoary forms of heathenism, of Buddhism, of Mohammedanism, of rationalism, of skepticism, and of infidelity, ought not to be considered as any barrier to its final triumph; for all these

* *Institutes of Metaphysics*, p. 235.

are not so formidable hindrances to the millions in the army of the Redeemer as New Platonism and Gnosticism did to the few hundreds and thousands who were then in his army. At that time the moral power of Christianity was very small; now it is the most potent factor in the world. Gnosticism and New Platonism were embraced by many belonging to the Church, so that they became mixed up in Church matters very much as rationalism is at the present time in Germany. But as Christianity triumphed over them, and they are known only among the things that were: so, if the Church is true to herself, Christianity will triumph over rationalism, skepticism, and all other false isms. There is inlaid in Christianity a germ of life to which man's spiritual nature responds. As a seed placed in the soil surrounded with moisture and warmth, germinates and becomes a thing of life, so this germ in Christianity, if placed in a warm heart and if energized by the quickening influence of the Holy Spirit, will become a thing of life, will grow, and bear fruit. Here is a religion adapted to man's spiritual nature, satisfying the type of mind requiring a sign, meeting the type of mind seeking after wisdom, harmonizing the whole; a religion enabling man to rise above the ills, cares, and bereavements of this life; enabling him to triumph in death, standing by him in the hour of dissolution, and wafting his released spirit to the pure climes of eternal bliss.

Hence, the true function of the preacher of the gospel of Jesus Christ is clearly and forcibly to present the sacred truths of God's holy word, in the channels of thought of the age in which he lives, and in language adapted to the mental capacity of those whom he addresses, bearing in mind that some of his hearers are of the Jewish and some of the Grecian type of mind; and, therefore, he should adapt his arguments and exhortations so as to meet and satisfy both, making them one in their Divine Lord.

ART. VI.—*The Revision of the Authorized English Version of the New Testament.**

THE revision of the authorized English version of the Bible, as is now generally known, was originated by the Convocation of Canterbury, in England, at its meeting in February, 1870. This body resolved, on that occasion, to undertake the work, and appointed a committee of its own members for the purpose. The resolutions which were adopted, were very simple and brief. They declared the desirableness of a revision, but indicated that it should not be extended so far as to become in any sense a new translation, or to involve any alteration of the language of the old version, except when, in the judgment of competent scholars, such a change should be necessary. They also suggested that, in the case of such necessary changes, the style of the language employed in the existing version should be closely followed. As members of the committee, eight representatives from each house of the Convocation were named, of whom Bishops Thirlwall, Ellicott, and Wilberforce, and Deans Alford, of Canterbury, and Stanley, of Westminster, are among the more prominent as known on this side of the ocean. With one further expression of its judgment—namely, “that this committee should be at liberty to invite the co-operation of

* NOTE.—This article is the substance of a lecture given at the Sheffield Scientific School of Yale College, on the 4th of March, 1879. This fact will account for some peculiarities of style and expression. It may be stated, also, that, inasmuch as the rules of the Revision Committee, both in England and in our own country, do not permit the members to make any announcement of alterations from the authorized version which have been adopted, until the work has been brought to its completion, the suggestions offered in this article with regard to such points are suggestions for which the author alone is responsible.

NOTE BY THE EDITOR OF THE THEOLOGICAL MEDIUM.—This important article is transferred from the pages of the *New Englander*, by express arrangement with the editor and publisher of that periodical. It is by Prof. Timothy Dwight, of Yale College, and we give it place with pleasure as affording additional information to the article by Dr. Schaff, in our January number, on the revision of the authorized version of our English Bible. A sketch of “The English Bible” we had previously given to our readers, from our own pen. The subject is one of great moment.

any persons eminent for scholarship, to whatever nation or religious body they might belong"—the Convocation intrusted the work entirely to the charge of the new body which it had created. It imposed upon the members of that body no obligation to submit the results of their labors for its own examination or approval, and no conditions of any kind which should make them dependent upon itself. The committee owed its existence to the act of the Convocation, and carried the authoritative influence of that act into the new undertaking. But, in the work itself, it had no responsibility laid upon it, except that it should proceed in accordance with the general principle of revision which had been set forth, and should be faithful to the truth.

In accordance with the resolutions which gave it being, the committee met in May of the same year, and divided itself into two companies, one for the revision of the Old Testament and the other for that of the New Testament. At the same time it extended an invitation to thirty-seven other gentlemen, both of the Established and Dissenting Churches of the kingdom, to join the two companies, on an equality in all respects with the original members. The committee then established a few rules for its own guidance in carrying on its work, which were in the line of the suggestions given to it by the Convocation, and were fitted to secure the best results. The first meeting for the purpose of revision was held on the 22d of June, 1870. It was only a few months after this date that negotiations were entered upon for the creation of an American Committee of Revision, which should act in co-operation with the English companies, and should be governed in its work by similar rules. These negotiations were in harmony with the resolutions adopted by the Convocation, as we have already noticed them, and were prompted by the same large-mindedness which had extended the limits of the original committee, so as to include representatives of the non-conforming Churches in Great Britain. The American companies, after some delay with reference to their organization, met for the beginning of their work in October, 1872. For nearly nine years, therefore, on the other side of the ocean, and for more than

six years on this side, the new revision has been in course of preparation. The sessions of the committees in both countries have been held—one in London and the other in New York—once in every month during the greater part of each year within this period. These sessions have been devoted to consultation and decision respecting passages previously assigned, which have been investigated by all the members in their individual studies. In this way, every chapter and verse, every clause and every word have been carefully examined and as carefully discussed, until now the entire New Testament has been twice brought under review, and the translation passed upon by nearly forty persons—representing the two countries and all evangelical denominations—men of ability in various lines of scholarship within the general field of biblical learning, who, in constant interchange of views, have aided one another, and have come, it is hoped, to wise decisions which will commend themselves to the judgment of the Church.

The work on the Old Testament is, of course, not so near its completion, because the ground to be gone over is much greater in extent. But of this it is not my office here to speak. The American New Testament company are now engaged in a third review of some of the more difficult or doubtful points, which they have carried partly through the gospels. This work, as connected with the remaining New Testament books, will require several months, probably more than a year longer, but before the period of ten years shall have elapsed from the time when the revision was first entered upon in England—that is, previous to June, 1880—it is believed that the New Testament will be completed. A delay, because of the longer time required, for the Old Testament, may be necessary before the publication of the new book. But we may now look forward with hope to the end as in the near future.

In connection with this brief review of the history of the revision four questions may naturally suggest themselves. First, is the work one for the entrance upon which, at the beginning, there were abundant and satisfactory reasons? Secondly, if so, by what persons should such a work have

been undertaken, and on what principles should they carry it forward? Thirdly, of what character are the good results and changes, both general and particular, which may be anticipated from it? Fourthly, is it probable that the revision now nearly completed will be successful, and will take the place of the old revision of 1611?

I. In a large proportion of the things to which our thought is directed, the discussion of reasons why they should or should not be done, is, by common consent, terminated when we find that they have actually been done. This fact seems to render all such discussion useless, and brings our minds to meet and consider the new condition and this alone. But, in this matter which is now before us, the sufficiency of the reasons for originally undertaking the work is one of the chief points in determining the probability of its success, so far as the attainment of that end is concerned which those who favor it have had in view. These reasons, therefore, cannot be wholly passed over; and yet, at this late period in the history of the undertaking, it will not be necessary to present them with the fullness which was once required. The progress of time, and the results which time has brought with it, will count for something even here. It will be enough for my present purpose to offer two suggestions.

The first reason which justifies us in undertaking a new revision of our translation of the Scriptures is the fact that no such work has been attempted by a duly organized body for more than two centuries. This fact is, to many minds, the ground of opposition to the present movement. The English Bible has been too sacred, they say; it has been too long held in reverence as the word of God, to be subjected to changes at this remote period. Changes will detract from its sacredness. They will make the Bible a thing of to-day, and tend to depress it to the level of the books which concern our earthly living only, instead of leaving it in its solitary grandeur as the Book Divine. They will separate us from the words in which Christian believers of former generations, and not only they but we ourselves, have given expression to pious feeling and entered into communion with God and his truth. They will take away from the

glory of its ancient style, and the solemn music which belongs to its very language—the things which, as it is read in our hearing, make it seem like the voice of the holy apostles and prophets of the early times. They will shock the religious feeling, and even shake the religious faith of the common reader, to whom the version of his ancestors has seemed to be the true Scripture, inspired by the Holy Spirit, and written under his direction. What gain can compensate for such a loss? That which guided our fathers, and their fathers also, to heaven for more than two centuries, should be left as it is.

This reasoning is good as against those who would modernize the language throughout, and make a new and strange book. But it is not so as against a revision which keeps itself in harmony with the book that is revised. If there can be improvements within the limits of the old language and style, the suggestions which have just been referred to do not prove the impropriety or undesirableness of introducing them.

Now the passing away of so long a period affords in itself a presumption that such improvements can be made, and suggests that careful investigation should be instituted in order to determine whether this presumption is sustained. The very instituting of the investigation, however, calls for a body which shall be competent to revise, if the necessity for it shall appear. And such a necessity will appear, if the result of the investigation shall prove that the common reader can be led thereby to a truer understanding of the Divine teachings. If difficulties and obscurities can be removed, or if the thought can even be more felicitously expressed, so that a verse or passage can gain a new impressiveness to the mind, this fact in itself ought to overbalance every other consideration. For the force and meaning of the Scripture writings are what, as honest scholars and Christians, we ought to desire beyond all things else.

Moreover, there is a danger that the common reader, if no such investigation is ever allowed, may rest in a false idea of the English version. He may come to think that it is what it is not, and may make a sort of idol of it. It is better for the

interests of the truth, that he should know how to estimate it aright, and should understand that it is a translation of the inspired writings made by uninspired men. Otherwise he is deceived, and is liable to be awakened from his deception by some rude attack of an enemy, who, gaining a sort of victory over him at this point, is thereby enabled to lead him into greater dangers and errors than would, under other circumstances, be possible.

Reverence the Bible of our fathers as we will, as it is a version only, the progress of time may give us the means of making it a more true representative of the original from which it is derived. When that progress has gone on for two hundred and sixty years, it cannot be too early to enter upon inquiries, and to make those changes which shall give it a greater value than it ever possessed before.

The second of the two reasons, which I would suggest, for undertaking the new revision is the fact that, in an especial sense and measure, the means which enable us to make an accurate reproduction of the original Greek writings of the New Testament are now in our possession. I do not refer simply to the circumstance that much has been discovered with regard to the Greek text, and that great additions have been made to the knowledge of the Greek language since 1611. This point, in itself, is one of great significance. It is well known by all who are familiar with the subject, that the Greek text on which the English version is based was derived from a comparatively small number of manuscripts, and that these were mainly of inferior value. The received text, as it is called, which is essentially the text of our translators, was founded in the main upon that of Erasmus as published in 1527, and his text as then printed varied but little from that of his first edition of the Greek Testament in 1516. This first edition, however, was drawn from only five, and to a large extent from three, manuscripts of as late a date as the tenth, twelfth, thirteenth, and fifteenth centuries. Since the days of our translators the oldest and best manuscripts of the fourth and fifth centuries, and large numbers of others, extending from that early period down to the invention of printing, have been discovered or collated.

The ancient versions, also, and the works of the Christian writers of the first centuries have been investigated more thoroughly and are better understood. A large amount of new evidence, and evidence also of the highest value, has thus been obtained, by means of which we are able to determine the precise words of the sacred authors with far more accuracy than was possible for the scholars of King James' age.

The progress of two hundred and fifty years has, likewise, carried forward, not indeed with as great an advance, but to a very marked degree, the scholarship of the modern nations in all departments of Greek learning. In respect to the uses and signification of words, the force of tenses and moods, the laws respecting the article, the distinction between prepositions, in fact all the nicer shades of meaning and the minuter grammatical relations, on which so much depends in such an artistic language as the ancient Greek, the more perfect understanding which has been attained is of the highest importance to the translator.

But significant as these things are, there is a fact in connection with them which has an especial bearing upon the revision as now undertaken. The results of the new acquisitions, in both of the lines which have been mentioned, have been in a very remarkable degree gathered together, and placed in the hands of scholars generally, within the past generation. The labors of the learned men of Germany, during this period, have been full of good results. These results have been transferred, in great measure, to England and America, and the stimulating influence of German scholarship has made itself felt in both nations. Since the publication, in 1850, of the first edition of Dean Alford's Greek Testament, previous to which England had for many years done little for biblical interpretation, a company of scholars has arisen in this department, some of whom had a high rank as measured by any standard. Within these twenty-nine years, the preparation for this great work has, thus, been constant and even wonderful. At no time since the beginning of the century, could a body so competent have been found in the kingdom to meet the need. In our

own country, also, linguistic scholarship in all branches, and strikingly in this particular line, has passed far beyond its earlier stages during the same period, and has attained a development akin to that of Europe. The scholars have arisen as the means of investigation and of decision with respect to both meaning and text have been afforded. They have arisen because the means have been afforded. And, as the two necessary conditions are fulfilled—and fulfilled for the first time—through the presence of the men and the means, it would seem that the period had arrived for beginning the work. The Providential indications can scarcely be mistaken.

II. But if it is reasonable to undertake a new revision, by what persons and on what principles should it be carried forward?

That such a work should not be intrusted to an individual, however learned or cultivated, it is believed that all who reflect upon the subject will agree. Not, indeed, that there are no advantages which could be anticipated from such a course. A single scholar, having the sole responsibility in the case, might no doubt exhibit a greater unity of plan in his working, and very probably would have more boldness in making changes and improvements, which the results of investigation should naturally suggest. Conservatism, which not only dreads interference with anything that is old, but also fears opposition on the part of the religious public, increases in strength very rapidly with the increase of numbers. No one can do all in such an enterprise, when united in a company with forty others, which he would do without hesitation, if left entirely to himself. But, on the other hand, the individual is always liable to prejudices of his own, to errors of judgment, to slavish obedience to some pre-conceived plan or method: things which need the influence of associates of equal ability and acquisitions to counteract them. In a book so many sided, also, as the Bible, where no one man grasps all that it contains, the union of many minds is helpful to setting forth the truth.

If, however, a number of persons are to be employed, it would seem quite as clear that they should be chosen from

various bodies of Christians, for the work, when completed, is designed for all alike and is to be accepted by all alike. In an English revision, also, they should be selected from both nations, in order that the Divine Book may continue always to be a bond of union to those who, however separated in other interests, may have the common inheritance of the one language.

The principle of selection should, also, be such, that in the revising body there should be men of various kinds of scholarship. According to the differences of mental characteristics, men of learning, though investigating their whole field of study, devote themselves, more or less exclusively, to one or another single line of working. It is so in regard to the study of languages. To one the examination of words, as to their origin, the history of their usage, the possibilities of their meaning, of words, that is, as considered in and for themselves, is the work of life. To another, the rules of construction and the principles of grammar, the modes of expression belonging to the distinctive peculiarities of one language as compared with another, and those things which mark the genius of each nation, are the subjects of special interest. One gives himself more carefully to the train of thought in the book on which he comments, and makes his author's plan, and the development of his theme in accordance with it, the main end of his investigation. Another rejoices in the grandeur of the antique style and the rythm and music of old words, and thus becomes familiar with his own language as it was written and spoken two centuries ago. Another still unites with his accuracy of knowledge that appreciation of what is adapted to the common reader, which is not always possessed by scholars, but without which no translation for the people can answer to the true idea.

If I may take my position apart from the company with which I am connected, and speak of them as if outside of their number, I would say that in the American and English committees, who are now engaged in this new revision, this condition is strikingly fulfilled. As members of the two committees, gentlemen of these various orders of scholarly acquisition have met together for nearly ten years. They

have brought their individual influence, consciously and unconsciously, to bear upon one another. They have contributed, each from his own peculiar knowledge, to the common result. They have adjusted and modified each other's views in the most healthful manner. They have grown in ability for the fulfillment of their task, all of them, as they have filled out towards completeness each other's limitations. And thus they have become more and more, as it were, one complete man, prepared on every side for the duty imposed upon him. That they are doing their work well, or as well as it might be done, it does not belong to me to say. But it will be allowed me, without offense I trust, to state my belief that, so far as they have any qualifications at all for the work, they have the varied qualifications of which I have spoken, and that, in regard to this important point, the selection has proved to be on the right principle.

A version or a revision made by such a body of men—though it should chance not to be, in every part, in exact accordance with the views of any one of the members—will be a better and more perfect work, than it could have been, had the ablest of them labored alone.

Of the principles in conformity with which such a company should carry on the work, it will be unnecessary to speak at length. What has been already said in another connection will be sufficient to show that a new translation, as distinguished from a new revision, should not be made. The Christian people of England and America are certainly not ready to abandon altogether the authorized version. They will not cut themselves off from the historic Bible, which, through the several revisions in the sixteenth century, goes back to the time of Tyndale. Nor ought they to do so. All Christian literature in the two nations is full of the old book. All Christian feeling is gathered about it, and infused with its language. The labor of ten years would be wasted, which attempted such a result.

But if the version of our fathers is to be revised, and not wholly set aside, the improvements and alterations must be in the language of the former days. We cannot here, more than elsewhere, sew a piece of new cloth on an old garment

with the purpose of making it better. The style cannot pass from 1611 to 1880, and then from 1880 back to 1611, as we read on from page to page, unless we are to lose the beauty and harmony and impressiveness of the whole. The rule, that changes necessary to be introduced should be made within the limits of the vocabulary of King James' version, was but the simple outcome of the decision to revise that version.

That there are cases, however, in which modern words, not inharmonious with the old ones, may be used, cannot be doubted. If the true meaning is only in this way to be expressed, such words should be employed, for the precise thought conveyed by the original is that which the translation undertakes to set forth. To convey this precise thought is the first of all duties. If it is impossible to accomplish this result without modern language, the reviser should draw upon all his resources to bring the modern into unison with the ancient. He must exercise his wisest judgment and his most cultivated taste, that the meaning may not be obscured by the effort to maintain the oneness of the language, nor the rhythm and flow and oneness of the language be broken by the demands of the meaning.

Of the manner of working which has been adopted, a single word may here be said. The English committees having not only, as appointed by the Convocation, originated the undertaking, but having commenced their labors two years before the American company, it was natural that their results should be communicated to us as a foundation for our suggestions and criticisms. Accordingly, as the several portions of the New Testament have been carried through a first revision in England (and the same course has been pursued in respect to the Old Testament), the work, as thus revised, has been sent to this country. It has then been subjected to the same kind of examination here to which it was previously subjected there; namely, first, by each individual member of the company in his own studies; and, secondly, by the company as a whole at its meetings. At these meetings each verse is read, both as it stands in the authorized version and as the English body have proposed

that it should stand in the revision. The most full and free discussion is then allowed on every point, whether great or small, and after such discussion the changes suggested are voted upon. When the entire portion thus examined (as, for example, the Gospels,) is finished, a second investigation of all matters which have been passed upon, and also of any others which may arise in connection with words, is instituted, and again a vote is taken upon every alteration. Those changes and suggestions which are thus finally adopted, in this second review, are remitted to England, and the English company make their second revision with the American views before them. In cases of differences remaining between the two bodies, a third consideration limited to these points is entered upon, with a view to the greatest possible harmony. If after this final review, as may to some extent be the case, there are still unadjusted differences, the opinions of the two bodies will, in some way, be submitted, in the book itself, to the reader. The number of such differences, it is believed, as the result of our experience thus far, will be comparatively insignificant.

III. We are, thus, led to our third question, which has reference to the good results, both in general and in particular, which may be looked for from the new revision.

Of the general good results, I will only say that it will give to the English-speaking world a most thoroughly prepared version of the Scriptures, in which the common reader will know that what has been learned since 1611 has had full consideration. He will understand that the light of grammatical and linguistic knowledge, as the scholars of recent days have discovered it, is brought to bear upon our English Bible. Greater confidence will, thus, be given in its accuracy as a true and complete representation of the original. The renewed examination of the Greek text, with all the help of the various evidences and authorities which have become accessible, will introduce him more perfectly to the words of the apostles as they wrote them. It will, at the same time show him—what is now indefinite, and thus sometimes alarming to his mind—just how great is the influ-

ence of those changes in the text which affect the thought and meaning, and just how little is the importance of multitudes of others among the one hundred thousand which are said to exist. The accomplishment of the work, in a word, if it shall be successful, will give to the Churches a revision as perfect, in its measure, for our day, as was that of our fathers so long ago for theirs.

With reference to particular results, I must limit my statement to suggestions of what many modern scholars think might with reason be done, rather than of what the body of revisers have actually done. What they have done is still so far from completeness, and is by the law which I have already alluded to so guarded in confidence until the end, that it is impossible to announce as yet what will be included in the revision.

Speaking wholly for myself, then, I may say that such changes as may properly be made both in the text and in the translation will, as I believe, be manifestly helpful to the reader. They will either render the meaning clearer, or will add new force and emphasis. A few examples will illustrate this—examples that might be greatly multiplied were the space at our command sufficient.

The cases which I will first mention will illustrate the changes in the Greek text. In Matt. vi, 12, instead of "Forgive us our debts as we forgive our debtors," the best modern critics agree that the reading should be, "as we also have forgiven our debtors"—the thought being that the petitioner should not ask forgiveness for himself, until he has already forgiven others.

Matt. x, 23, "When they persecute you in this city, flee ye into another," should read, "flee ye into the next"—that is, they should not merely go to some other place, but should pass to the very next town; thus omitting none in their proclamation of the kingdom of God, but going steadily forward from place to place in the natural order of their course.

Matt. xii, 6, "But I say unto you that in this place is one greater than the temple," should be, "that which is greater," or "a greater (thing)," or "something greater than the tem-

ple is here." The emphasis, in connection with the preceding verse, will be noticed.

Matt. xxv, 6. The true reading gives more vividness: "At midnight there was a cry made, Behold! the bridegroom!" instead of "Behold, the bridegroom cometh."

Matt. xxvii, 5. Judas is said, by the best texts, to have "cast" or "flung down the pieces of silver" which he had received from the chief priests "*into* the sanctuary," instead of "*in* the temple." It was the sacred part of the temple, where he was not permitted himself to enter, *into* which he cast the silver.

Mark II, 7. When Jesus had said to the sick of the palsy, Thy sins be forgiven thee, the scribes, according to our authorized version, say, "Why doth this man thus speak blasphemies? Who can forgive sins but God only?" But the better text reads, with more force, "Why doth this man thus speak? He blasphemeth! Who can forgive sins but God only?"

Mark vi, 20. In the story of Herod and his beheading John the Baptist, it is said that he had previously been unwilling to kill him, "because he feared him, knowing that he was a just man, and observed him, and when he heard him, he did many things and heard him gladly." But the new text gives a better picture of his divided state of mind: "He was greatly perplexed, and heard him gladly."

Luke XIII, 24. The verse answers more fitly to the following, if we read, not as (authorized version), "Strive to enter in at the strait gate," but "Strive to enter in at the narrow door." [Verse 25, "When once the master of the house hath shut to the door," etc.]

Luke XVI, 9. The more satisfactory sense is given by the modern reading, "it fails," for "they fail." "Make to yourselves friends out of the mammon of unrighteousness, that, when it fails, they may receive you into everlasting habitations."

Luke XXIII, 15. The authorized version makes Pilate, after saying that he discovers no fault in Jesus, add, No, nor yet Herod, for I sent you to him, and lo, nothing worthy of death is done unto him; but the approved text reads, "No,

nor yet Herod, for he sent him back to us, and behold nothing worthy of death has been done by him.”* The sending him back with no word of evil respecting him, is cited as a proof that Herod found no more crime in Jesus than Pilate himself had done.

John XIII, 24-26. The account is more vivid, if, instead of the authorized version, “Simon Peter, therefore, beckoned to him that he should ask who it should be of whom he spake. He then lying on Jesus’ breast saith unto him, Lord, who is it? Jesus answered, He it is to whom I shall give a sop when I have dipped it. And when he had dipped the sop he gave it to Judas,” we read, “Simon Peter, therefore, beckoneth unto him, and saith to him, Tell us, who it is of whom he speaketh? . . . Jesus therefore answereth, He it is for whom I shall (that is, next) dip the sop and give it to him. So when he had dipped the sop, he taketh it and giveth it to Judas.”

John XIV, 12. The best reading substitutes for “And whither I go ye know and the way ye know,” the form “And whither I go, ye know the way.” The connection with what follows is more striking, if the text be adopted; as Thomas says, in substance, “Thou speakest of our knowing the way whither thou goest. We do not know even *whither* thou goest, and how, then, can we know *the way?*”

These variations by reason of changes in the Greek text are all taken, and almost at random, from the Gospels. They are of a minor character, but for this reason they serve most fully our purpose here, for they suggest the improvements, in many ways, which even these comparatively unimportant alterations make, and show thereby the value of a thorough and minute revision.

In several essays or treatises on the subject of revision, like those of Professor Lightfoot and Archbishop Trench, which are accessible to all readers, the possibilities of improvement in the matter of translation are presented in several divisions. These have reference to positive errors with regard to the sense, e. g. Acts xxv, 5, where the author-

* The rendering *unto him*, instead of *by him*, is an error of translation, not a change of text.

ized version makes Festus, in reply to the request of the leading Jews that he would send for Paul to come from Cæsarea, where he was in prison, to Jerusalem (hoping to kill him on the way), say, "Let them which are able" go to Cæsarea with me; but the true meaning is, "Let them who are in authority," etc. The words have both possibilities of signification, but our translators mistook the sense in this place; secondly, to mistakes in the meaning of words, *e. g.* 1 Thess. v, 22, where the apostle does not enjoin upon his readers to "Abstain from all *appearance*" (as authorized version), but "from every *form* of evil;" thirdly, to a misunderstanding as to the use of tenses, *e. g.*, Acts xix, 2, the disciples of John the Baptist found by Paul at Ephesus were asked, not the question (as authorized version), "Have ye received the Holy Ghost since ye believed?" but "Did ye receive the Holy Ghost when ye believed?" fourthly, to a failure to notice the force of the definite article; *e. g.*, the apostle says to his younger companion (2 Tim. iv, 7, 8), not "I have fought a good fight, and there is laid up for me a crown of righteousness," but, "I have fought the good fight, and there is laid up for me a crown of righteousness;" fifthly, to the employment of a number of different English words to represent the same Greek word in the same connection of thought; *e. g.*, Mark xii, 38, Luke xx, 46* (parallel passages), where the authorized version reads, with the same Greek, Beware of the scribes which (in Mark) *love* to *go* in long *clothing* and *love* *salutations* in the *market-places* and the *chief* seats in the synagogues, and the *uppermost* rooms at feasts—but (in Luke), which *desire* to *walk* in long *robes* and *love* *greetings* in the *markets* and the *highest* seats in the synagogues, and the *chief* rooms at feasts. A presentation of the subject under these and similar heads has some especial advantages. In particular, it gives to persons who are unfamiliar with such weaknesses as exist in our authorized version in these respects, a classification of the changes needed, and, by this means, helps them to appreciate all the facts of the case.

As the works of these writers, however, may have been ex-

* This striking case is referred to in an article in the *Sunday School World*, December, 1878.

amined by many in this audience, and as the limits of a single lecture will not allow a suitable exhibition of the whole subject in this way, I have chosen another method, and would ask your attention to some improvements, which, as I conceive, may be made in the translation of a single one of the New Testament books, namely, the First Epistle to the Corinthians. A rapid review of some of the changes which may be introduced in this epistle will suggest the importance of kindred ones in other books, where they may be required in greater numbers.

In chap. i, verse 19, the authorized version reads, "God will bring to nothing the understanding of the prudent," but the two Greek words are the same, and do not convey the sense of prudent, but of intelligent, "the intelligence of the intelligent," or the discernment of the discerning.

In verse 21, for "After that in the wisdom of God the world by wisdom knew not God, it pleased," etc., we should probably read, "Since in the wisdom of God the world through *its* wisdom knew not God" (the article here being substantially like the possessive pronoun).

In verse 26, Paul calls the attention of the Corinthian church to the time of their conversion, and says, God, as you know in your experience, "did not choose" the wise and powerful and noble, but the weak and despised; not, as in the authorized version, "he hath not chosen."

In verse 30, Christ is said to be our wisdom, *first*; both our righteousness (justification) and sanctification, *secondly*; and our redemption, *thirdly*; thus making him the beginning, the middle, and the end of our salvation—the one who reveals the plan, the one who carries forward the process, and the one who brings the work to its completion. By the neglect of the precise force of the particles of connection (*both—and*), our version loses much of the force of the passage, saying simply "wisdom and righteousness and sanctification and redemption," as four co-ordinate things.

In chap. ii, verse 11, by the omission of the definite article, the authorized version misses the definiteness of the thought. The verse should read, not "What man knoweth the things of a man, but the spirit of man which is in him," but "who

among men knoweth the things of a (particular) man except the spirit of the man which is in him." And so Paul argues that the things of God may reasonably be unknown except to the Spirit of God, and that they must come to men through the revelation from the Spirit.

In verse 13, our version reads, "comparing spiritual things with spiritual," and perhaps conveys scarcely any meaning to some readers; but the true sense is, probably, to be determined in connection with the preceding words. The apostle says he speaks the things of God, not in words taught by human wisdom or philosophy, but in those taught by the Spirit, uniting, as would be natural, *the spiritual words with the spiritual subjects.*

In chap. III, verses 2 and 4, he says to the Corinthians, referring to the time when he originally preached the gospel among them, "I fed you with milk, not with meat, for ye were not yet able to bear it, and not even now are ye able." Our version mars the fitness and precision of the language by saying, "I have fed you with milk, not with meat, for hitherto ye were not able to bear it," etc. "Hitherto" and "have fed" bring the matter down through the past as far as to the present, but the apostle's reference is to the definite past time of their first entrance upon the Christian life, and only in the last clause does he pass over from that time to the present. There is no reference at all to the intervening period.

In verses 15 and 17, Paul does not speak of a man as "saved by fire," or of a person as "*defiling* the temple;" but as "saved *through* fire," the figure being that of a workman on a burning building who escapes himself through the fire, but loses his work which he had done; and of "*destroying* the temple."

In chap. IV, verse 4, the words translated, "I know nothing by myself," should be, "I know nothing against myself," or am conscious to myself of no fault. "By" is here supposed to be an archaism for "against."

In chap. V, verse 3, the true text gives the undoubted meaning. Paul says, with regard to the action in the case of the person who was to be excommunicated, not "as (that is, as if,) absent in body but present in spirit;" but (as was the

fact respecting him at the time), "though absent in body, yet present in spirit," I have determined to do a particular thing "as if I were present" (that is, in body).

In chap. vi, verse 1, there is no intimation that the heathen judges, before whom the Corinthian Christians were carrying their disputes, were "unjust," and the word should not thus be translated, as our version gives it. It should be translated "unrighteous;" that is, not Christians.

In chap. vii, verse 22, it is not said, as in the authorized version, "Ye are bought with a price; be not ye the servants of men." Paul was pressing upon his readers that they should not have their minds filled with anxieties about earthly condition, and that which was better according to human opinion, and he says: "Ye *were* bought at a price;" that is, by the sacrifice of Christ, "and thus belong wholly to Christ. Become not slaves of men." There are three common errors of the authorized version here: the neglect of the peculiar force of the definite past tense (*were* for *are* bought); the failure to distinguish the verb *to become* from the verb *to be*; and the missing of the full meaning of the Greek word rendered *servant*, which should here be *slave* or *bondservant*.

In verse 31, the connection seems to show that the meaning of the author is not, "and they that use this world as not abusing it," but "as not using it, or using it up, or to the full." The parallel phrases are, "they that weep as though they wept not, they that buy as though they possessed not," etc. The thought clearly is, that, inasmuch as the fashion of this world is passing away, they should not be full of cares respecting their peculiar lot or earthly prosperity.

In the following verse, 32, as in other places in the New Testament, no desire is expressed that the reader should be "without carefulness," but "without anxiety." This is an old use of the word *carefulness*.

In chap. viii, verse 13, "if meat make my brother to offend, I will eat no flesh while the world standeth," should read, "if food; that is, the matter of food (eating one kind of food or another) make my brother to stumble, I will eat no meat forever." The word which our translators render

meat is anything eaten, and the words translated *while the world standeth* are the same as are rendered elsewhere *forever*. The apostle meant that, if his weak Christian brother was injured in his conscience by the matter of his eating, he would cease to eat, not only the meats (flesh) from animals which had been offered in sacrifice to idols (which were specially under discussion), but all meat, if needful.

In chap. ix, verse 1, where he is urging the Corinthians to give up their rights and liberty for the sake of their brethren, the approved text gives the greatest appropriateness and force: "Am I not free? am I not an apostle?" that is, by reason of my high position, possessed in the highest degree of such freedom; and yet I have given up my prerogatives for the good of others. The order of the authorized version, "Am I not an apostle, am I not free," breaks the immediateness and naturalness of the connection.

In verse 5, he does not compare himself with *other* apostles, but with *the rest* of the apostles; and the leading about of a sister, a wife, as our version reads, probably means, of a Christian sister as a wife; that is, of a wife who is a Christian.

In verse 17, the apostle says of himself, "if I preach the gospel voluntarily," or of my own free choice; that is, with no necessity laid upon me to do so, I have a reward; but if involuntarily I am, like a mere servant, intrusted with a stewardship, and have no reward. The English version introduces a wrong idea, when it uses the words *willingly and against my will*. Paul preached willingly, indeed, but yet by necessity, as opposed to voluntarily. The English version, also, greatly obscures the sense to the ordinary reader, who is unacquainted with the Greek, when it translates the words, which mean, "I have been intrusted with a stewardship," by "a dispensation of the gospel is committed unto me."

In chap. x, verse 11, "the ends of the world," should be translated, "the ends of the ages" have reached, etc., the conception being that the ends of all the ages, which made up the great period called the ante-Messianic age, or the time previous to the establishment of Messiah's kingdom, had reached down together, as it were, to the time then present to the writer and his readers.

Verse 30 should read, "if I partake with thanks (to God), why am I evil spoken of," instead of "if I by grace am a partaker." The thought is, that the man who uses the meats with thanksgiving, and with no conscientious scruples, should not be unfavorably judged by those who refrain from eating because of scruples.

In chap. xi, verse 25, the word *testament* in the phrase, "This cup is the new testament in my blood," should unquestionably be rendered *covenant*, as, indeed, it should be everywhere, except in Hebrews ix, 16, 17.

In the same chapter, verse 27, *unworthily*, which word seems liable to be understood as referring to the general state or character of the participant in the Lord's Supper, should probably be translated, *in an unworthy manner*. The Corinthians were eating the Lord's Supper as if it were an ordinary meal, and were displaying unseemly greediness in devouring what they had brought to the accompanying feast, and neglecting to share with the poor; and it is of such participation, *in a manner unworthy of the sacred occasion*, that the apostle speaks.

In verse 29, most unfortunately, the word *damnation* in its old usage, has remained in our version to deter from the communion many loving, but introspective Christians, who feared that if they should eat and drink unworthily, they would eat and drink damnation; that is, eternal condemnation, to their souls. But the word ought to be translated *judgment*, and the following verses show that the reference is to temporal judgments (*e. g.*, verse 30, "For this reason many are weak and sickly among you"), and that these temporal judgments are to the end of *preventing* them from falling into eternal condemnation (verse 32, "But when we are judged, we are chastened of the Lord, that we may *not be condemned* with the world"). A curious instance we have here of the changes in language. *Damnation*, which is now referred exclusively to the future and greater thing, is applied to the less, and *condemnation* to the eternal judgment.

In chap. xii, verse 31, our version probably altogether mistakes the sense, when it says, "And yet I show unto you a more excellent way." As if the apostle, having spoken of

the gifts of tongues, healing, prophecy, miracles, etc., proceeded to declare that there is something better than all these, and to declare only this. But what he does announce is, apparently, the following: You may properly desire, with earnestness, the better gifts. And, moreover, I show unto you a most excellent way; that is, I set before you the way above all others, in which, living and acting, you will be enabled to determine which are the better and greater gifts. This way is the way of love, and those gifts are greater which do the most good to others. And so, when he reaches the fourteenth chapter and first verse, after his words in praise of love, he says: "Pursue love as the goal in the race (the verb is borrowed from this figure), and then, as following in this way of love, desire earnestly prophecy rather than other gifts, because love would dictate this, since prophecy most serves to build up the Christian life in your fellow-Christians."

In chap. XIII, verse 13, *love* should be substituted for *charity*, which has now a different and limited meaning.

In verse 11, "I understood as a child, I thought as a child," should be, "I thought, I reasoned;" and the latter part of the verse should read, not, as in the authorized version, "when I became a man, I put away childish things," but rather, "since I have become, or now that I am become a man, I have put away the things of the child."

And the next following verse has this meaning, "for now we see through a mirror," or in a mirror, "in an obscure revelation"—an enigma, the Greek says—but then, face to face; now I know in part, but then I shall fully know, even as also I was fully known (by God) while here. The thought of the apostle seems to be this, that, while here on earth, the revelation which we have of the divine things and truths is, after all, but as the image reflected in a mirror, and but an enigmatical thing not altogether solved; but that, hereafter, there will be the attainment of a knowledge and understanding of these things, which will no longer be partial, but, in its measure, as complete as that which God now has of us. The comparative weakness of the authorized version in this passage will scarcely fail to be noticed, "for now we see

through a glass darkly, but then face to face; now I know in part, but then I shall know even as also I am known."

In chap. xv, verse 24, the approved text gives us the following: "Then cometh the end, when he shall deliver up the kingdom to God and his Father, when (that is, after) he shall have put down all authority, etc., under his feet"—that is, the delivering up takes place after and follows upon the subduing of enemies. The authorized version and its text lose this point, by translating "when he shall have delivered up," as if this were parallel with "when he shall have put down," etc.

In the second verse following, it seems better to read, "as the last enemy death is destroyed;"—as giving a better emphasis than the order of the sentence in our version, "the last enemy that shall be destroyed is death." He is referring to the resurrection, which is the victory over death, and which comes at or near the end; and so, when speaking of that destruction of the power of enemies, which is to be the precursor of the passing over the kingdom into God's authority, he naturally says, "as the last enemy death is destroyed."

In verse 44, we should read, with the best texts, not "there is a natural body, and there is a spiritual body," but, "if there is a natural body, there is also a spiritual body."

In verse 51 (where, however, the true Greek text is somewhat uncertain), I believe the best reading to be, not that of our authorized version, "We shall not all sleep, but we shall all be changed in a moment," etc.,—the "we" including all Christians of all times, and the declaration of the apostle being, that not all will die, but all will be changed, either by death or translation, to the resurrection-life; but rather, "We all shall not die;" that is, no one of us will die; "but we all shall be changed." The "we" refers only to those who shall be alive at the end, and of them the statement is made that none will die, but all will enter the new life by an instantaneous translation. Compare verse 52, "the trumpet shall sound, and the dead (one class) will be raised, but we (the other class) shall be changed."

If I am not deceived by reason of my long continued study

of this subject, the changes which I have thus indicated in the case of this epistle, and which are only illustrations selected from a much larger number, will commend themselves to those who hear me, as reasonable and advantageous changes for the English reader. They will show that the authorized version may be improved, without losing its identity, or the glory of its style, or the music of its old language, or its power to affect Christian feeling, or to unite us in the expression of sacred thought with the generations that have gone before us. They will show also, if I am right in my view of them, that the work of revision is not a useless one, or one that should never have been undertaken; but that, as conducted upon correct principles, it will make our English Bible a truer expression of the thoughts of the prophets and apostles, and thus a greater treasure than it has ever been to the Church and the world.

IV. The fourth question alone remains for consideration. Is it probable that this new revision will be successful and will take the place of the version of 1611? To this question it is believed that an affirmative answer may be given, for several reasons, which will be very briefly suggested.

First. The new revision will appear before the public as having originated with the only body, which, in these days, could give it anything like authority. It is doubtful whether, at the present time, a royal commission, or any governmental arrangement, could have been instituted for the inauguration of the work. And, could such a thing have been accomplished, it may be questioned whether the best influence would thereby have been secured, or the enterprise carried through to its end in the wisest manner. Coming, on the other hand, from any branch of the Church except the Anglican, it would have been, and would have seemed to be, a mere undertaking as if on the part of individuals, for the ecclesiastical power within all these other branches is comparatively insignificant, or at least, comparatively unimpressive to those who constitute their membership.

But, having its beginning where it did, it speaks with something of the force of the Convocation of Canterbury to the members of the Established Church in England, and

through them to the Episcopal Church in this country. It thus approaches the class who, by their habits of thought, are most conservative and most reverential for the forms and words which have descended to us from the ages, with the best commendation which it could bear. If it can disarm prejudice, by reason of its origin and its authoritative influence, in that communion, we may reasonably hope that it can make its way within the different Churches outside of the Anglican body, both because of the approval which it may have there met, and because of a less unwillingness, which it may find among these other Churches, to accept what is new in such a sacred religion.

In every aspect of the case, as I cannot but feel, it is a fortunate circumstance that the Convocation of Canterbury gave the revising committee its existence, and added to its own authority, and an equally fortunate one that it left the committee in its work wholly to itself, and in respect to its results wholly to the public.

Secondly. The revision not only had its beginning in a conservative body, but its character is conservative. This has been abundantly, though incidentally, shown in our remarks concerning the rules by which the committee has been governed, according to its original constitution, and the method in which its operations have been conducted. The conservative portion of the community is the one from which most opposition is to be apprehended. That all of this party will be entirely satisfied, it is too much to affirm, but that reasonable provision has been made to meet their demands cannot be doubted. It is hoped that, if not at once, yet after due time for reflection, they will accept the work for its manifest merits, and will pardon, for the sake of these what may not be altogether pleasing to their minds.

Thirdly. Though the conservative party may not be willing to see so many changes, and the progressive party may not be willing to see so few, the real value of the revision and the improvements which it contains, will, we trust, give it success with both sections; for it will be found to follow the middle path, which, in this case surely, wisdom dictates as the right one.

The book will seem like the old book to the common reader. He will often wonder where the changes are. It will appear like a new book, growing out of, and bound in every part to, the old one, to the view of the reader who studiously examines them both. He will find improvements on every page, almost in every verse, and yet, as he reads aloud, the same sound and music will come to his ear. To one, indeed, it may seem, as it were, a waste of time that so much has been expended while so little has been accomplished. But to another the results will present themselves as being more than worth the outlay, and he will think that even a larger number of years and a greater amount of labor might have been profitably bestowed upon so important a work.

Fourthly. The membership of the committee in Egland, as I cannot help feeling, is a ground for confidence in respect to the favorable reception of the revision of which they are so largely the authors. Such men as Bishop Ellicott, Dean Stanley, Archbishop Trench, Prof. Lightfoot, Dr. Scott, one of the authors of the Greek Lexicon so well known to all students of that language, Drs. Westcott, Hort, and Scrivener, the leading authorities in Great Britain in regard to textual criticism, to say nothing of other members of the English committee, are the persons who would have been selected for the work by a unanimous vote of all interested in the preparation of a new revision, had the question been submitted to the whole body of English Christians. The decisions at which they shall have arrived, after ten years of study and conference, will come to the public with the weight which naturally attends the names and the presence of those whom that public would have chosen.

Of the American companies it does not become me, as being one of their members, thus to speak. But these companies include a large proportion of the persons in this country who have made the scholarly interpretation of the Scriptures their life's employment, and it may not be improper to express the hope, that they will be seen, in the result, to have proved themselves not unworthy of the fellowship into which they have been introduced.

Fifthly. We may look for the success of the revision be-

cause the public mind is mainly ready for it. When Archbishop Trench wrote, some twenty years ago, his essay on the subject of revision, which has been published in this country, he expressed the opinion that the time for engaging in this work had not yet arrived, and he evidently placed its coming at a somewhat remote day. Great progress in sentiment had been made within the eleven years that followed, as was manifestly indicated by the unanimous vote of the Convocation in 1870, and also by the readiness with which Dissenting scholars in the kingdom united in the work with representatives of the Established Church. The discussions of the subject, since that date, and the knowledge that the revision has been going forward on conservative principles, has not only familiarized the minds of Christian people with the fact, but have developed much of sympathy with those who have the matter immediately under their charge. And, so far as a judgment can now be formed, the great majority of American and English Christians are willing to have a revision made, are waiting anxiously for the one which is in course of preparation, and are ready to give it a fair examination when it appears.

For all these reasons we, who have been united together in the work, have much confidence respecting its future. Of necessity, the new revision will be exposed to searching criticism. It ought to be. This fact, however, is one element in our hopefulness, for even those who are most apprehensive of any change from the old version, will have no ground to fear that it will be pressed upon them by force. It must succeed by its own merits, or not at all. It must succeed by gaining the approval of the great majority of English-speaking Christians, or it must fail altogether. It must even win over its enemies, or lose the object for which it strives. No one, therefore, need be disturbed for a moment, as it shall appear. On the other hand, by reason of the very consciousness of this fact, every one will have the strongest motive and the strongest impulse to answer in a kindly spirit the request, which it will bear with itself, to be kindly studied, and, if found worthy, to be kindly received as the English Bible of the coming century.

It will not be universally accepted at once. The old version, which we now so much admire and love, was not thus accepted. It waited for years for its final triumph. The revision may and must have, in like manner, its own time of waiting. It may move on parallel with the version which has been revised for a generation. It may gain its success after all of us, who have labored together in preparing it, shall have passed away from our earthly life. It may, on the other hand, disappear, and be forgotten except as a failure. But our work and our hopes will go with it. And, whatever may be its fate, we shall remember, I am sure, our meetings during these long and pleasant years; the studies also and the friendships that have accompanied them; and we shall rejoice that we have given freely, and with no desire for remuneration, the best gifts that we could offer to the Churches of Christ of our English tongue on both sides of the ocean.

ART. VII.—*The Universe Beyond the Solar System.**

SHUT your eyes. We are beyond the seas, homesick and lonesome in the ancient Hebron. No familiar face near us,

* NOTE.—This is one of the lectures delivered at Chautauqua, by Rev. H. W. Warren, D.D., of Philadelphia, Pa., and it bears in its style the characteristics of that great university in the woods. We reprint from the *Chautauqua Assembly Herald*, with the purpose to keep our readers in connection with the thought developed in the Chautauqua idea. It is simply marvelous what has been done in the line of Sunday-school growth within a score of years past. We would advise every preacher, superintendent, and teacher in the Church to go to Chautauqua in August, if practicable. We regret exceedingly that the way is not open to us to reach it, but we are happy whenever we hear of a Cumberland Presbyterian who attends and reaps the benefits of the abounding opportunities for learning much and improving heart and head and methods and life under the teachings of the grand instructors of Chautauqua. We would be delighted to begin with the school of languages on July 17, and continue there until August 28. If we could take the course untrammeled with other work, we are sure we should know something we do not now know about Hebrew and the New Testament Greek. Let our readers get the Chautauqua programme and read it carefully.—EDTRON THEOLOGICAL MEDIUM.

no familiar sights or sound, and there seems to come to us a voice as to Abram of old, saying, "Lift up thine eyes now, and behold the stars," and we lift them up. There are familiar features, and eyes bright as eyes of love; features on which we have gazed all our lives, and we are no more lonesome or far away. We are in the midst of familiar things, and as Abram did at such a sight, we believe God, and it is counted unto us for righteousness.

Open your eyes. You remember in our last lecture we went around visiting among our neighbors. We propose in this lecture to go beyond the great, broad sea; a sea so wide that if the earth, flying its thousand miles a minute, should go to the north star, it would be a million of years on its cold, dark, lonesome journey. We will now look up into the heavens above us and consider the stars, as we have been invited. There are about five thousand visible to the naked eye in the dome above, around and below, when we see from both poles of the earth, and thus include the whole sphere around, above, and below us. About three thousand stars are visible to the naked eye in the position we occupy North of the equator. Turn your telescope into the sky, and there they are in innumerable millions. We can only estimate; and hints of a faint dome of far off stars come to us which we cannot determine, whether they are suns or not. When the telescope has exhausted its power of showing us suns in the heavens, and the light is no longer received by the eye, that organ not being sufficiently sensitive to take up the light of the great flying sun in its exceeding distance, then comes Edison with his heat-measurer, ten thousand times more sensitive to heat than the eye is to light. He turns this instrument into the sky, and where the eye sees no star, he feels its heat, and gives us a comparative estimate of the magnitude of the star which we cannot see. Is it any wonder that God spake to the man whom he was testing, and said, "Number the stars if thou be able?" Is it any wonder that he, speaking exceeding truth, should be able to say, "They are as the sands of the sea shore, innumerable?" And yet he calleth them all by their names. Let me call your attention to a few characteristics of these

various stars, and, to begin with, that astronomical apostle who drew more figures from the skies than any other one, St. Paul, after whom the grove in which we are to meet is to be named, and is named, St. Paul tells us that they differ in glory, one star from another, tells us that he himself was caught up into the third heaven, and tells us of the adorable Master who has ascended up on high, far above all heavens. So we take the statement both from the sky and the Bible, that the stars differ in glory one from another. We judge this difference of size mostly from the light that they exhibit. I am aware that that is not a perfect test, that one sun may be more luminous than another, but it is the best test that we have. I state a circumstance here now that probably many of you are not aware of. I have called your attention to the great distance of the stars, so great that when we take a base line from the opposite sides of our orbit, one hundred and eighty-four millions of miles in length, the stars make the same angle with that base-line at both ends, with the exception of some forty stars of which we have not been able to discern the parallax.

Now, when we know the distance of a star, as we do in some instances, we can estimate how many times our sun would be obliged to be multiplied in size or in brightness, to shine with the brightness of such a star at such a distance. Trying this experiment on Sirius, that winter evening star below Orion, which gives unto us some four times as much light as any other star, that star Sirius, at the distance which it appears, has a light blended in one great seething ball, which would be equal to sixty-three of our suns, stationed at that distance. That pole star to which I have called your attention again and again, is equal to eighty-three of our suns—so far away, I told you, it took forty-five years for its light to come. Vega, exactly overhead between eight and nine o'clock to-night, is equal to three hundred and forty-four of our suns. Capella, rising at nine o'clock in the northeastern sky is equal to four hundred and thirty of our suns. Arcturus, blazing here in the West, chasing that Great Bear, embodiment of brutal force and ferocity, around the pole, that sign of man's dominant power, Arcturus is

equal to five hundred and sixteen of our suns. Now, there are others mentioned of a larger size, but a little doubt hangs over the accuracy of the estimate, and I will give you no more.

Looking into the heavens one would think that the stars never changed their relative position, one to another. We whirl beneath the dome—go down under our whirling globe and look directly in the opposite direction, but the stars keep their relative position. I suppose if old Hippocrates should come back and look into the heavens with which he was so familiar, there would not seem to him to be a change in the relative position of any star in the sky. Nevertheless they do change in an infinitesimal degree as seen from the earth, but which indicates almost infinite changes as reckoned in the heavens. There are three kinds of changes which we are able to discern. First, a change in position in coming directly towards the earth, or nearly so; a change in position, flying directly from our solar system, or nearly so; and a change to right or left, up or down, back or forward. Now, you that have stood in front of a locomotive when it was under full headway, and could not discern for a long time whether it was really approaching or not, though putting thirty or forty miles an hour behind it, you wonder how we can discern the approach of a star directly to us. I will tell you; and now I approach one of the most intricate and difficult problems of modern science; and I insist that while I do not deal with the minutiae of the question, I may make every attentive soul understand the principle of it. Attend. You have sometimes sat in a railway car, riding easily along, and suddenly at your side has come another locomotive along the adjacent track, coming in the opposite direction, and those engineers seem to take a diabolical delight in screaming that whistle the best they know under the circumstances. Now, if you have been cool enough to observe, you have noticed, when you first heard the sound of the whistle, it had a given tone or key-note. I speak somewhat in fear of Prof. Sherwin, near by me; but you have noticed it had a given note, extremely shrill, growing louder and louder, until it pierced you like a knife, when it came to

your side, then that key-note instantly changed to a lower pitch, as it went by. Why? If I were to ask him to strike on that instrument the note "Do" of the soprano scale, there would be two hundred and fifty-eight and one-half vibrations in each second. Two hundred and fifty-eight vibrations would go out and give you that note of which I speak. Now, if he should take that instrument and rush it right at you, and give the notes at the same time, why of course there would be a greater number of vibrations striking your ear, because it is rushing that way and shortening the space between them. There would be a less number of vibrations striking your ear yonder, from whom he flees, because flying away from the vibrations there would be a longer space between them.

Now, if any one does not understand that, let him stand up. I am glad it is so clear to you. Just so that locomotive rushing straight at you, the number of vibrations is the same as usual, but they are increased in number by its swift coming and your going toward it. When it gets by, it becomes lower in tone, because the vibrations are further apart. Now, we measure the vibrations of light, measure them down into the millionths of an inch. If we find them being shorter and shorter than they ought to be, we know that it is coming to us. If we find they are longer and longer than they ought to be, we know it is going away from us. And this is peculiarly true in regard to the lines in the spectroscope, that indicate the substances in the far off suns. Now, we know that certain suns are coming right toward us; certain are going away from us. The lines that indicate the various substances in the sun will be found nearer the red end if the star is approaching us, and will be found nearer the blue end if the star is going away. Now, that star Sirius, that I called your attention to a moment ago, is going away from us twenty miles a second. That star Arcturus is coming to us fifty-five miles a second. Vega comes to us fifty miles a second. That star, Alpha Cygni, which you will discover in the Swan, just East of Vega, that star is also coming toward us. In the constellation of Hercules, which you will observe when you get Star Map, No. 2, which I will

distribute to-day, you will discover a little cross in the midst of a quadrangle, right in the brawny chest of old Hercules. That little cross I put there so that you might know that it is a point where the stars are widening year by year, and yet so little that perhaps a hundred years go by before it will be noticeable, a thousand years go by before it will be noticeable to anything but the most minute and careful measurement by the machinery of which I spoke to you.

That star Vega, I say, is coming nearly at a rate of fifty miles a second, and yet it will not drop on us for a hundred thousand years, and long ere that time we shall be somewhere else, and our world also. Now, I have spoken of these slight movements of individual stars. I speak also of the drift of certain sections of these stars. Take your map—your mental map, not your paper one, for your creatable map is of much more use to you than any paper one—and look at the stars in the Dipper. You recollect how they look. The one at the end has one drift, and the star at the opposite end of the Dipper has the same drift, and the five between have a drift in exactly the opposite direction. You will observe on those star maps, when you come to look at them, a little arrow drop from these two stars, indicating that these are going in one direction, and you will please to remark that the whole five other stars are going in the opposite direction. Hence, after a time the end of the handle of the Dipper will be broken square off at Mizar, and the end of the Dipper itself will have fallen out, until it will hold no water. Then a gigantic "S" will span the sky in the place of the constellation that we call the "Great Bear." But let us not be fearful lest our children lose the sight of the constellation. It will be thirty-six thousand years before motion enough has been accomplished to make any discernible difference to the naked eye in this constellation. I will not refer to the discoveries of the spectroscope, in regard to the substances that constitute these different stars. That will come in your further reading, wherein you will be informed just as surely as you know that there is salt in yonder ocean, there is salt in every blazing flame

that flashes from the lasting fires of Sirius; and so of other stars.

Now, I wish to call your attention to another matter. I have already said to you, if you will look to that little, faint, dim star, just northeast of Vega, with your opera glass, you will instantly discern that little, faint star dissolve into two; turn on to it an eleven-inch telescope, of Mr. Alvin Clark's manufacture, of Cambridge, and each of these two will dissolve themselves into two more.

Now, the question arises, are these stars near and related to one another, or do they happen to be in the same line, just as I see in the same line a head here and another one yonder, and they are not near to each other at all? Consider that we said if two worlds were near enough for gravity to exert its powers upon them, and there was no counteracting force born of revolution, they would dash their seething foreheads together. We look up to these pairs of stars and ask, "Are they in revolution, or are they so far apart that gravitation does not bring them thus together?" We watch them, we take the line of their direction, compare it with the line from the zenith to the pole perhaps, compare it with something at any rate, and ascertain the line of the direction, and years after, we go back and see if the line of the direction of those two stars is the same. But meanwhile these two stars have been revolving around a point common to the two, the center of gravity. The line of their direction is changed. Now we look at these four stars near Vega, and we discover that one pair is revolving around their center in four thousand years; the other is revolving around their center in twelve thousand years, and the two pairs, carrying their whirling suns, revolve around their common center in about a million of years. A system by itself, peculiar, unique, wonderful, full of interest. The double stars of the sky are exceedingly numerous. God never meant even his stars to keep old bachelor halls in the skies. It is not good even for stars to live alone, so they are related one to another. That cluster of stars is quadruple. It takes a powerful telescope to resolve it. Mizar, in the Dipper, is double; you will see Alcor near it. That is not the star that belongs to Mizar, but it is the

one that is discernible to the eye, while the companion of Mizar is another star. The one is resolvable into two. If you should put up here a chandelier of half a dozen lights, and should commence to row across the lake, you would see your half dozen lights as you began your strokes in the water on this side; by and by you could scarcely discern one from the other. These lights would be all blended into one, and it would all appear as one light. Then apply your field glass and your light opens into six. So with these burning suns in the sky. Apply a suitable glass, and those that are double, open and reveal this characteristic. Sirius is a double star. In the year 1862, in February, Mr. Alvin Clark, perhaps the best telescope maker in the world, was finishing a lens for an instrument. He was trying it almost without being mounted, and certainly not in its proper tube. His son was at the eyepiece, and looking at Sirius, he said: "Why, father, it has a companion." "It cannot be that you see it," said the father. "I do," said the son. Men had suspected for a long time that Sirius had a companion, because it moved about a little orbit; did not remain stationary, in one place. It swayed a little about as if it were balancing itself over against its partner. We do not reckon stars as being double unless they are within from five-tenths of a second to fifteen seconds, of being together. Some of these double stars have exceedingly short periods of revolution. One of the pairs of stars in the left hind paw in the Great Bear has made a revolution since many of us saw the light—the two suns revolving about each other in thirty-six years.

There are certain places in the sky that seem to be barren of stars, and certain places that are incredibly rich in stars. The north is the most barren of stars of any place you can turn to. The southern hemisphere is much fuller and more crowded with stars.

So we find some clusters. You have all seen the Pleiades. It used to be said there were seven stars; a fairly good eye now sees but six, a very superior eye will see about seven, and a good telescope shows from fifty to a hundred stars. There are some places where the stars are so packed together that the best telescope only opens them enough to see

the golden fretted fire that seems to fill all the place—millions of stars crowded together so closely that they cannot be counted. And yet all these stars together blend their multitudinous lights until they often seem to the naked eye, in their infinite distances, to be no more than a single star, with a faint light as of a star of the fifth magnitude. Very likely, the inhabitants of those far off worlds, that never heard of Capella, nor Arcturus, nor Aleyone, nor our world, nor any suns that belong to our Milky Way, may be discussing there in some fair grove like this, to-day, whether there is a plurality of worlds.

I want now to enlarge upon the experiment that I just asked you to make, of rowing across the lake and seeing the separate lights blend into one; as you flee away—flee away from our solar system, flee away until the sun is no brighter than Vega is in the sky to-night, flee away until all the stars you ever saw with the naked eye have drawn together as you have gone, drawn nearer and nearer, until you are no longer able to distinguish one from another. Let the star-strewn space be traversed, and seeming boundaries of space be reached, and these suns, that we have seen all our days, will appear blended into one dim, faint haze in the distance, no larger than your hand. That is what we call a nebula, or a cluster of stars, according as we are able to resolve them into stars. All these suns belonging to our system have drawn together in the distance, have blended their light, and the twenty millions of suns, some of them hundreds of times, individually, larger than our sun, are so far away that there is only a faint, dim haze in the far off vision. That is what we call an irresolvable nebula. As you go, you will see how the suns that we are related to, are stationed in space. If I were to arrange a certain number of lights in a ring, you would say it was like a hoop; if I were to fill in the middle, you would say they were arranged in a plane; if I were then to elevate some in the middle above those that were there, and put others below, you would say the form was like a watch, the outer ones making the rim, the inner ones making the sides. It would appear to us when our suns, blended in a common light, so far away that we could discern the form

in which they stand in space, that form would be very much like a watch, a wheel, a disc eight times as broad as it is thick.

There are nebulae which we cannot resolve into stars, and which we know cannot be so resolved, for they are simply glowing gas. I have had drawn on the blackboard here one of the most interesting of the nebulae. During last winter, many a night I kneeled at the eye-piece of my telescope, feeling that I was engaged in worship as my eye followed, again and again, the wonderful object that was with the star of Orion. A first-class telescope reveals in the midst of a white expanse a black center. A good telescope shows in the black center a single star. A first-class telescope, poorly handled, recognizes in the center four stars in a quadrangular position. A first-class telescope, grandly handled, in a perfectly clear air, as the Lord sometimes gives as a special favor to those who seek him in this way, reveals twelve stars in the black center. And then ranged around is, first, a somewhat square appearance of mottled light, as you observe on the blackboard, and ranged around that are the whirling streams as if it were being whirled on its center, and the exterior portions were trailing a little behind in their revolutions. This nebula we know to be formed of glowing hydrogen and nitrogen gasses.

When you get your maps of Andromeda, you will notice the star in the belt. It has two others above it, and just above that is a nebula which you may see with your naked eye. It is visible late at night here, in a clear night. The Lord is good to the astronomy class of Chautauqua. I quoted to you the other day that statement of Mr. Lockyer, that for ten years we have been making discoveries in regard to the sun, and that a man would not be able to learn in ten years all that the multitudinous investigators have discovered during that time. "But," said he, "we have not ended the mysteries. We solve one, and ten start up before us where we had but one before." So, in this broad canopy, measured only by the swiftness of thought, and the greatness of the Creator, the mysteries multiply more and more the further we go on.

There is one singular fact that you will scarcely find in any book accessible to you, which I desire you to notice. If a body were to be attracted to the earth from any given distance, we could tell the velocity with which it would fly when it struck the earth. It falls at the surface sixteen feet the first second, and in two seconds it traverses sixty-four feet. But suppose it begins at infinity, and is attracted to the earth, we can discover by the laws of mathematics how rapidly it would be traveling when it reached the earth. That would be seven miles a second. Now, if there were a body as far from our solar system as that point where we saw our whole system as a dim haze, no larger than a man's hand, and it were attracted to the solar system, it would attain a velocity of twenty-five miles a second when it came into this system. But there is a star in the heavens that has eight times as much velocity as could be given to it, by the attraction of the whole solar system. There is an insolvable mystery. When, finally, that star shall have come to us, and shall have passed by, there will not be power enough in the solar system to stop it on its onward motion, but it will fly past and be gone, despite any power of gravitation. It seems as if the Almighty hand had launched it with more than usual energy, and when it passes by into the outer darkness, and no power is able to stop it, does it not almost seem to suggest the statement of the sacred writer, of the stars wandering in darkness forever and forever? Newton said, when he had finished the great discovery that made him famous, not only in his land but in all other lands, as he gazed out on fields that he had never traversed, "I seem to myself to have wandered along the shores of the ocean of truth, and to have gathered a few pebbles more beautiful and shining than the ordinary ones which lie along the beach. I hold them admiringly in my hand, but the great ocean of truth rolls before me in its infinity, undiscovered and unexplored."

To the discovery and explanation of that broad ocean of truth, let me invite every one of you to-day. It is not required that you shall have genius, only observation, that you shall walk this earth with open eyes. It was discovered a few years ago that a busy reporter in Chicago had a telescope

in his back yard, mounted on an old barrel filled with stones, and made tolerably solid, as solid as anything can be in Chicago, and with a keenness of vision unmatched by anyone known on the earth to-day, was resolving double stars with a small instrument, till he had become the highest authority on this subject in this country and Europe. He has been taken into the observatory now, and put at the eye-piece of one of the finest instruments that the country affords. It does not require wonderful genius or exclusive devotion to make you discoverers; it requires open eyes and eager hearts and souls on fire for knowledge.

ART. VIII.—*Literary Character of St. Paul.**

“PAUL,† a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God.” Such from his own lips is the description, simple, yet significant, of one whom the Christian Church honors as her greatest apostle. The history of this grand soul, once the seat of blind zeal, whence issued forth the “breathings,”‡ of “threatenings and slaughter,” yet, afterwards, so chastened by a holy faith, so almost divinely loving, will ever remain a testimony to the power of grace.

The loveliness and symmetry of his moral character call forth our admiration and excite within us aspiration for his holiness of life; the contemplation of his character and course as a scholar will aid us much in the formation of correct views concerning the end of all earthly learning, and cannot fail to awaken in all who patiently study the intellectual life of Paul a greater taste for sacred literature. It is

* NOTE.—In view of the fact that the Sunday-schools will soon study the epistles of St. Paul, this article is peculiarly valuable just now, but it will be found useful to the general reader. Some dates differ from those given by other writers.—EDITOR THEOLOGICAL MEDIUM.

† Romans i, 1.

‡ Acts ix, 1.

the latter phase of his character that we purpose to consider.

The career of most literary men affords striking proof of a twofold influence from youthful surroundings. First, as shaping to no small extent the intellectual cast in which their minds are moulded; secondly, as an incitement to progress and high attainment in the world of letters. Regarding, now, in the life of Paul, the former influence, we find that the character of the age* in which he lived, was one of deep religious tendency, of profound thought, and philosophy and inquiry, rather than, unlike that of the age succeeding, of superficiality and false style in writing. Especially was this the case among the learned of Paul's own people. For him to have been the central star of a witty galaxy of writers, instead of a searcher into the truths of religion, were almost impossible. The direction in which his literary character developed itself was the subject of prevailing Jewish tendencies. To what extent the second influence just mentioned was a force in the engendering of literary taste in the mind of Paul, may be seen from a glance at the position which the city of his birth then occupied in the learned world. Situated on the Cydnus, the metropolis of a famous province, the resort of sages from other lands, and boasting a goodly number of its own, Tarsus stood pre-eminent as the training seat of Grecian youths. Numbers educated here were afterwards employed as tutors in the great families of the Roman capital. One was even in the royal palace.

In the time of Paul's youth, Nestor, formerly tutor to Marcellus, nephew to Augustus, was governor of the city. "Strabo," says Neander, "who wrote in the time of Augustus, places Tarsus, in respect to literature, above Athens and Alexandria." To quote the words of the great Ancient, "The men from that city had so great a zeal for philosophy and the whole circle of arts and sciences, that they surpassed the people of Athens and Alexandria, and of any place that can be named, where there have been schools and discussions

* "All the art and culture of a wonderfully excited age seem to have joined, as it were, in bringing forth the new creation of these epistles of the times, which were destined to last for all times."—H. Ewald, Beg. Com. on Pauline epistles. Gottingen, 1857.

of philosophers.”* “Aged philosophers and learned men,” says another authority, “with their long beards, might have been seen walking up and down, engaged in deep thought and earnest discussion, while youths of the university, at their holiday hours, were busy practising those athletic games which were so famous among the Greeks.”†

The influence of such a birthplace, wholly given to study, upon the mind of a susceptible youth like Paul, cannot be overestimated, nor ought it to be disregarded by any who would discover some, if not all, of those sources from whence he derived his wonderful power of thought and speech. That he was not wholly educated here is indeed true, though the probabilities are that at this school of the Greeks he acquired, in part, that acquaintance with Grecian literature of which, afterwards, such happy use was made.‡ The *inspiration* of early scenes is that to which we desire particularly to call attention. Nor can the effect of early companionship be overlooked. Ever vieing in generous rivalry with his fellow-pupils concerning inquiries most proper to be submitted to the notice of a critical instructor, the influence of mind upon mind and character upon character was quickening and healthy, doubtless contributing much to that ability of quickness and pertinence in reply, which afterwards distinguished the subject of our sketch. Among the number of Paul’s companions were Simon and Jesus, the latter, at a later period, high priest of the Jewish nation. The character of the Apostle Paul’s early instructor contributed much towards imparting to his pupil firmness of mental structure and liberal culture in letters. This teacher, Gamaliel, styled by his countrymen “the glory of the law,” the President of the Jewish Sanhedrim under three successive Emperors, and a man pre-eminent for both his intellectual attainments and his moderation in matters of religion, we must ever regard as the main instrument in giving the Church her great writer

* Geogr. 1. 14 c. 5.

† Macduff.

‡ Certainly his early acquaintance with the language and peculiarities of the Greeks was not without influence in preparing him to be a teacher of Christianity among nations of Grecian origin.—Neander, *Planting and Training of the Christian Church*, p. 81.

and eloquent orator. The impress of his own genius was stamped upon the mind of his pupil. From him the youth acquired a profound knowledge of that religious system in the overthrow of which he was destined to play so prominent a part. The method pursued by Gamaliel in the education of his disciple was of a twofold character, consisting, first, in a disciplinary course of severe mental training; and, secondly, in the more agreeable province of instruction in the literature of Judea and Greece. Of the first mode, or that by question and answer, the chief advantage was seen in its tendency to accustom the scholar to investigation of profound, obscure, and difficult points in philosophy and morals, and to searching analysis of religious systems, in order that, being a Jew, he might not stray from the faith of his fathers. The old doctor of the law, walking up and down amid his disciples, "both hearing and asking them questions," day by day, developed in the minds of those under his charge a deep subtlety, a quickness of comprehension, a rigid self-confidence seldom, if ever, acquired in later times.

That Paul knew well how to employ this Grecian method of argument thus early taught him, is evident from numerous passages in his epistles. Perhaps the most noticeable illustration is that which occurs in 1 Cor. xv, 12-20, in treating of the resurrection of the dead.* And again in Romans iii, 29, "Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also." And again in 1 Cor. iv, 7, "For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory, as if thou hadst not received it?"

No less important was the instruction which Gamaliel gave his pupil in the literature of Greece and in the rites and observances of the Jewish law. To speak first of the former, it is fortunate that the training of the future apostle was committed to one of such liberal views. Many would have hesitated, even refused, to pursue a course, the tendency of which was to familiarize the mind of a young and promising Pharisee with the seductive doctrines and fascinating

* Lange mentions this passage especially.

literature of a false religion; yet, in all this we behold the hand of God, already preparing his servant for the great work of the ministry. That the knowledge possessed by Paul of Greek did not embrace an acquaintance with that language in its purest form, though an impression entertained by many, will be found, we think, upon due investigation, to be a mistaken one. In the greater part of his writings, indeed, the Hellenic dialect (a mixture of the Hebrew, Syro-Chaldaic, and Greek) is employed, probably for the reason that those to whom he addressed himself were more conversant with the adulterated than the pure tongue. The reason of our making such an assumption rests, first, upon the well known character of Gamaliel* for high scholarship; and, secondly, upon evidence afforded by the epistles themselves. In them, occasionally, as though unable to sacrifice his refined taste to the necessities of his readers, he displays a knowledge of Attic Greek. "Paul in Hebrews," says a learned writer, "manifests a familiar acquaintance with the rarer forms and turns of Greek expression, and frequently, as in the first four verses, and in the eleventh chapter, rises to real rhetorical eloquence." Of Greek literature (as taught him principally by Gamaliel, and to some extent, as has been already intimated, by his instructors in Tarsus), his knowledge is attested by both his Athenian discourse and by his quotations from Greek writers,† and by his references in other ways. "We shall find in him," says Neander, "expressions respecting the relation of Christianity to the culture and philosophy of the ancient world, to which the history of Grecian philosophy gives the best commentary."

But doubtless the erudition of Paul was deepest in that which most intimately concerned him as a Hebrew. To this, if we may believe all that is handed down concerning the school of Hillel, Gamaliel devoted his chief attention. The principles of the Jewish law, the interpretation of prophetic writings, the beliefs and differences of the various sects, especially the doctrine of the Pharisee, the meaning

* Smith's Dictionary of the Bible, p. 202.

† Acts xvii, 28. From the *Phænomena* (verse 5) of his countryman, Aratus. 1 Cor. xv, 23. From lost play of Meander. Titus i, 12. From Epimenides.

of the Jewish ritual, and, as far as possible, the significance of Jewish sacrifices, all these were impressed upon the mind of the young learner.

Such was the education of Paul, afterwards the apostle. Unconverted, he probably would have been the most learned of the doctors, yet withal a narrow-minded persecutor; a religious zealot, yet an unholy man; a follower of the traditions of the fathers, yet a blasphemer,* of the true God.

Then Jesus laid bare his arm. Grace won her noblest trophy; the Church her strongest champion. Paul obtained mercy.

To express fitly the rejuvenating, buoyant influence on the intellect incident upon a true conversion, is not possible. When the peace of God flows into the soul, light penetrates the mind. We speak of nothing beyond reason, or which cannot be verified by the testimony of many Christians. Though the conversion (the operation of the Spirit) be miraculous, its effect is natural; it is the bringing of a man into harmony with himself, into a state in which, in return for a free forgiveness,† all the powers, not only of body but of mind, are made to work in unison for the accomplishment of one great end, the advancement of Christ's kingdom. And thus was it with Paul.‡ Drawn away into the solitude of Arabia, it is supposed that there, for the space of three years, he engaged himself in deep intellectual research, classifying his stores of learning, and sharpening for a holier conflict and for the attainment of a heavenly crown, those weapons by which he had designed to overcome some fellow Rabbi, or fight his way to the presidency of the Jewish Sanhedrim.

The style of Paul's writing is largely the index of his personal character. The mental curiosity and delight with which we peruse his works as literary productions, is somewhat akin to the social pleasure incident upon companionship with a loving, frank, yet perhaps over-impetuous friend. The headlong energy of his diction, the rapid piling up of thought upon thought, until sentences, staggering beneath their load, find refuge oftentimes only in anacolutha, are fit

* 1 Timothy i, 13.

† Luke vii, 43.

‡ 1 Cor. vi, 20.

counterparts of that fiery zeal which once persecuted unto the death the people of God.

In other passages, gentleness and grace and compassion predominate, and the words run calmly and evenly along, attesting as their author him who with his flock was "gentle . . . even as a nurse cherisheth her children."*

None knew better than the apostle how to employ those varieties of style which give life to literary productions. In 1 Cor. iv, 8; 2 Cor. xi, 19, as a biblical scholar has remarked, we may see irony. In Phil. iii, 2, sarcasm. In Acts xxvi, 29, and 2 Cor. ii, 5, 7, 10, tenderness. In Phile. i, 10, 11, a play on words alluding to the meaning of "Onesimus," ("useful"); also in Rom. xiii, 8, "Owe no man any thing, (*Μηδενὶ μηδὲν οφείλετε*), but to love one another." In Rom. ii, 21-23; 2 Cor. iv, 7-12; vi, 9-10; xi, 22-30, striking antithesis. To any familiar with the productions of this great mind, other passages of equal strength and pregnancy of thought will present themselves.

The peculiar nature of the dialect† in which he wrote, so far from detracting from his beauty of style, but adds new grace and fulness.

"The crude and pitiable view of the vulgar rationalism, that the Hebraisms of the New Testament are so many great blunders and violations of the Greek, a more thorough philology and exegesis has banished from all truly learned circles.

"The Hebraisms form, on the contrary, a peculiar and necessary modification, extension, and enrichment of the Greek, whenever, in its primitive form, that language was found inadequate." (Lange.)

So accustomed have mankind become to the writings of the great apostle, so multiplied have been the commentaries and criticisms upon them, that we are apt to overlook, through much familiarity with the matter, the manner and difficulties under which they were composed. They are emphatic-

* 1 Thes. i, 7.

† The New Testament idiom is now no longer regarded merely as the lowly form of a servant, compared with the classic language.—Lange's Commentary by Schaff.

ally the literature of the Church. They are the basis of half our modern preaching, and of three-fourths of the writings of the fathers. As such, they mark their author as the founder of a new literary epoch; nor will any impartial critic withhold from him the meed of bold and striking originality.

How insignificant become the teachings of Anaxagoras,* or the reasonings of Plato, or the ethics of Socrates, in comparison with the apostle's divine philosophy.

A new significance attached itself to language when used by him. "The language of the New Testament is the later Greek language, as spoken by foreigners of the Hellenic stock, and applied by them to subjects on which it had never been employed by native Greek writers."† "The apostles," remarks another authority, "made words already at hand the vehicles of infinitely profounder ideas than they had ever conveyed before, or continued to express afterwards in heathen authors. . . . Light, life, truth, resurrection, . . . election, judgment, sanctification, flesh, liberty, sin, death, condemnation, blessedness, have a far more comprehensive and profound sense than in any previous writings."

"In this use of an Hellenic idiom (Schaff's Lange) for conveying Christian revelation, we must particularly admire the powerful genius of the Apostle Paul, struggling with the language, to create the most suitable expression for his idea."

From a brief account of the dates of authorship and places where the epistles were written, we may form some idea of the intellectual habits‡ of their author; seeing that during the short space of twelve years, in which all this work was accomplished, the apostle had upon himself, not only the necessity of providing for his own personal wants, but also the arduous "care of all the churches."§

* A new path was struck out by Anaxagoras of Clazomene, the most illustrious of the Ionic philosophers.—Dr. Smith's H. G., p. 136.

† Dr. Robinson's Preface to New Testament Lexicon.

‡ There is strong presumption, and some slight positive evidence, that he wrote many letters which have not been preserved.—Jowett, I, pages 195–201. 2d ed. Smith's Dic.

§ 2 Cor. xi, 28.

The Thessalonian epistles (from Corinth), A. D. 54 or 55; Galatians (from Ephesus), 56, 57; Corinthian epistles (from Ephesus and Macedonia), 58; Romans (from Corinth), 59; Ephesians, Colossians, and Philemon, 62-64; Philippians (from Rome), 64, 66. Soon after, the epistle to the Hebrews. First epistle to Timothy, and epistle to Titus (from Rome), 64-66. Second epistle to Timothy (just before Paul's martyrdom), 67.

The superiority of Paul to all his fellow apostles in literary culture requires but slight reference. That such was the case is evident to all, both from our knowledge of his career and careful training, and of the greater field of his labors, and of the style and scholarship of his works, when compared with that of the others; and also of the indifferent and limited education which the eleven disciples of our Lord possessed.

That our views of the literary character of this apostle are not extravagant and not dogmatically expressed, will be seen from a few references to the opinions of those whom the learned world is accustomed to regard as authorized to speak upon such a subject. Jerome says of him, "*Paulum properam quum quotuscumque lego videor mihi non verba, sed tonitrua. Haeret in causa; capit omne tegerit; tergum vertit, ut superest; fugam simulat, ut occidat.*"—*Epist. 48 ad Pammachium.*

Erasmus says of him, "Quid usquam Cicero dixit quod eloquentius."

Longinus placed him among the greatest orators.

"Chrysostom compares the apostle to an iron wall, which surrounds with his epistles the churches of the known world; and to a noble military chieftain who leads captive all modes of thought, and brings them into subjection to faith."—Lange.

"Upon the whole, St. Paul is, perhaps, the most remarkable man, and his epistles, next to the gospels, the most important literary productions, of all ages."—Philip Schaff in Lange's Com. on Rom., page 3.

And again, the same author says (History of Christian Church, page 102, vol. I.), "The style is original throughout, full of force and life, and with its skilful arguments, bold an-

titheses, eloquent figures, sudden turns, startling questions, and exclamations, and even with its occasional grammatical harshness and irregularity, faithfully represents the commanding power and overflowing fulness of the apostle's mind and heart."

"Were not the epistles of Paul among the most eminent of inspired writings, they would long ago have been ranked as the most wonderful of uninspired."—*Edinburgh Review*, 1853.

"Considering these epistles for themselves only, . . . we must still admit that, in the whole history of all countries and of all nations, there is no other set of writings of similar extent which contain such an amount of healthfulness, serenity, and vigor of immortal genius."—*H. Ewald, Begin. Commen. Pauline Epistles.*

"St. Paul's rhetoric is as perfect as his logic. He never forgets the proportion which style should bear to the subject of discussion. . . . How many are the passages in his writings which in their blended beauty and majesty transcend the power of imitation, and distance all efforts of human genius, hardly more in the divine inspiration which floods his soul, than in the mere instrumentalities of phrase and diction."—*Smith's Dic. Bible*, vol. III, page 2401.

"As Moses was learned in all the wisdom of the Egyptians, so it is manifest . . . that St. Paul was a great master in all the learning of the Greeks."—*Dr. Bentley, Boyle Lectures, Ser. III, sub. init.*

We have tried to examine the influence of Paul's spirituality upon his literary character, and also that of his personal character upon his literary; let us inquire to what extent the latter in turn affected, or rather in what respect it did not affect, the former. The language of truth will be that it did not influence it at all adversely. The belief so prevalent, and in some cases so well founded, concerning men of high mental endowments, that, in proportion as they became cultivated and removed intellectually from the mass, the gentler qualities of the soul are impaired, is not confirmed in Paul's case. No great development of literary ability was ever permitted to repress the generous impulses of his nature. No

consciousness of superior education ever provoked in him the insolence of intellectual pride. No absorption in study and contemplation ever delayed him in the extension of overflowing sympathy and love. If his converts revered him as one profound in earthly learning, still more did they cling to him as to a friend and brother. How affecting to all minds must ever be the simple recital (Acts xx, 36-38) of his departure from Miletus, when, though uttering no words of which history informs us, his brethren in an agony of grief "wept sore" and "fell upon his neck," "sorrowing most of all for the words which he spake that they should see his face no more;" proving indeed, that sometimes

"The grief which does not speak,
Whispers the o'erfraught heart, and bids it break."

The lesson which God would teach the Church in calling to his ministry this accomplished and cultivated man, deserves to be deeply pondered by those numerous ones who are wont to make light of literary attainment as an aid in the establishment of Christ's kingdom upon earth. Deep fervor, warm sympathy in the minister, will do much toward exciting like emotional qualities in the breasts of his audience; yet, if he lack intellectual power, both to influence the reason of his people, as well as to refute the doctrines of infidelity and false philosophy in the outside world, he is wanting in one great essential to permanent usefulness. His congregation will doubtless be a happy one, a singing one, yet—subsisting merely upon milk of the word—never a strong one.

The beautiful language in which Paul wrote is dead; the city which gave him birth and nourished his youthful genius has fallen to decay; the wisdom and philosophy of many heathen contemporaries shown to be a fable; but the immortal productions of his cultivated mind remain, the consolation of believers amid their earthly cares, the guide to a blessed immortality.

"Men from tears refrain
To honor him and praise, but mourn him not.
Such sepulchre nor drear decay,
Nor all destroying time shall waste; this right has he."

ART. IX.—*The Good: A Meditation.*

THE *good* which claims a thought, at present, is not the fanciful quality or that ideal moral rectitude which either has no real existence, or is too refined for ordinary intellects. It is rather the practical examples of the good which it is proposed to consider; the good, as opposed to *evil*; the good, as impressed upon the mind, and beautifully illustrated by the idea of *benefit*; the good, as revealed in the constitution and adaptation of things, physical, mental, and moral. The true, the beautiful, and the good maintain a most consistent and impressive as well as intimate dependence upon each other in all these departments of the vast system of the universe. The illustrations of the one from the treasuries of the physical, or from the powers of the intellectual, or from the graces and uses of the moral nature, is easily perceived to connect itself immediately with the proper apprehension and elucidation of the others. The very developments of the true instance most pleasing and profitable considerations of the beautiful and the good. The attractive features of the beautiful shadow forth the lines of the true and the evidences of the good. And the examples of the good, no matter whence derived, illustrate the attributes of the true and impress the most delicate lineaments of the beautiful. He who can see naught of the good in the natural world, is as far in error as he who professes to see the perfect good manifested there. Extremes are usually exceedingly dangerous in all moral reasonings, and the medium is ordinarily the safest and surest path of thought.

That absolute goodness is exhibited in organic and inorganic matter is clearly and certainly false; for goodness is a moral quality and belongs to a moral being, a thinking, feeling, acting existence, and cannot be applied to mere materiality. No constitution or arrangement of matter could be made to reveal the attributes of a perfect goodness. On the contrary, the relations of the physical and insensible to the intellectual and sentient, and the bearings of the latter

upon the former, may produce delightful views and instances of the real good. These we actually find in thoughtful contemplation of the established order of things. And so distinctly are some of these views set before us as to fill us with wonder and delight. He who thinks earnestly, or profoundly, or poetically, even,

“ Finds tongues in trees, books in the running brooks,
Sermons in stones, and *good* in everything.”

That which suggests to a rational being a noble thought, or impresses an idea of practical or personal benefit, is truly a specimen of the good. Nature affords a thousand sources of suggestion and impressions of this kind. The grandeur of the immense creation expands and ennobles the considerate mind. The regularity and harmony of the operations of the complicated machinery of nature discover to man an invaluable law of life and conduct. The constancy, the incessant activity of nature, suggests the idea of industry; and, indeed, the whole physical economy is fraught with useful lessons and promotive of great *good* to every living creature, especially to man, so that *he* may joyfully sing,

“ For me kind nature wakes the genial shower,
Suckles each herb, and spreads out every flower ;
Annual for me, the grape, the rose renew,
The juice nectarious and the balmy dew ;
For me the world, with thousand voices, sings,
For me the mine a thousand treasures brings ;
Seas roll to waft me, suns to light me rise,
My footstool earth, my canopy the skies.”

The lavish hand with which nature strews her blessings, admonishes us to provide liberally for the wants of those around us. As she freely bestows on us, so we should largely confer on others. Recipients ourselves, we should make others beneficiaries. And yet as a consideration of her intrinsic worth will exhibit that she must waste away or be destroyed, we should not attach our affections to her as a proper object of the heart’s homage. Further, the good is seen in the arrangement of nature that those articles of most frequent and general consumption are most abundantly sup-

plied. There is no monopoly in the indispensable natural agents of light, air, fire, and water, by chartered companies, the favorites of some great government. The soil produces for the poor its rich treasures as well as for the opulent. The great laws of gravitation and magnetism are magnificent exhibitions of the good, the one binding the earth to the sun with indissoluble bands and all terrene substances to the globe; the other drawing the needle to the pole and keeping it there to guide the mariner over the trackless deep or unknown lands. The Esquimaux live in the frozen zones and their bodily systems require a vast amount of heat to resist the severe cold, and this is plentifully provided in the food they consume, which is principally the strong flesh and oils of the walrus, the whale, and other land and sea animals. The inhabitants of the torrid climes need only some very light substances for their sustenance, and these the vegetables of those regions suitably and bountifully afford. Were the case reversed, how sad would be the condition of these different people. Were the sunbrowned Moor transferred with his date orchards from the broad valleys of torrid Morocco to the eternal snows of Spitzbergen, how hard would be his lot to subsist upon the insufficient fruits of the tropics, and how quickly would his supplies depart. But the Laplander eats his fatty food with a strong relish, and then, while wrapped in his heavy furs, seated in his familiar sled and drawn by his beloved reindeer, glides contentedly and even joyfully over the ice-clad hills and plains of his native country, living to a good old age.

How beautifully adapted to his element is the powerful eagle. He fixes his eye on the sun and springs upon the circumambient air, rises far above the stormy war of the elements, and revels in the serene air and light of the upper deeps. The adaptation of the light of the sun to the delicate nerves of the human eye, is a wonderful yet extremely valuable order of things for the enjoyment and service of man. And so is the supply of warmth from the same source, for universal animal and vegetable life, in just such quantity as to render it most promotive of the "best good" of each. The immense bodies of water that surround the land are

salt, not fresh. Suppose they had been the latter; how direful would have been the consequences to all living creatures. Stagnation, disease, and death, as from a vast laboratory, would have blasted the earth and left it a desolate and ruined waste. The tidal currents, also, are a grand provision of the good for the accomplishment of the same end in conjunction with the arrangement just mentioned. For the refreshment and fructification of the soil and for the general welfare of man and beast, the clouds of heaven are laden with copious showers which they discharge, not in torrents, but in drops; not in a body, but in particles; not upon a section, but upon the whole habitable globe. The air we breathe is not all oxygen, nor all nitrogen, else in the one case we should live too fast and soon wear out our physical organization, and in the other, not having any of the life-supporting agent, we should die at once. But the super-abounding nitrogen serves as a diluent of the oxygen, and united in just the proportions (four-fifths of nitrogen and one of oxygen) which we need, they afford our respiratory organs a suitable element for the accomplishment of their proper ends.

Thus might we proceed in the enumeration of the manifestations of the good in physical nature, finding at every turn we make some new and beautiful example; so that he who studies visible creation in its constituent parts and its relations, will meet everywhere the most pleasing indications of the same *good* hand that hath built the mighty fabric of the universe. But the mental constitution also offers to us many sublime views of the good. The mysterious and beautiful connection of intellectual and physical nature, operating so harmoniously in their respective spheres, the lower under the control of the higher, and securing the end proposed in each, presents an impressive instance of combined good. Dull matter thinks not, acts not. It is absolutely naught when not operated upon by a living agent. Yet how interesting and instructive its operations under the directions of a motive power! With what skill and celerity the hand executes a piece of workmanship guided by the cultivated mind! How graceful the movements and evolutions of the

body under the immediate influence of the delicate conceptions of the intellect. How practical are the dictations of the intellectual to the physical; not metaphysical and unintelligible, but appreciable and clear to the most ordinary mind. It is not necessary to understand metaphysics in order to handle the plough, or the plane, or the hammer. The purely intellectual arrays before us a number of inviting considerations. The endowments of the mind are very different, yet are very essential to the perfection of the whole. The mind is one and many, being truly a unit, and yet consisting of the intellect, the sensibilities, and the will. The intellect is the department in which man perceives, recalls, compares, and reasons. The sentient is the emotional part of his nature. The will is the faculty by which he decides to do or not to do. These various powers of the soul are beautifully consistent in their distinct uses. The intellect perceives the ideas which are suggested from contact with external existences, or which arise from original suggestion. It compares these ideas one with another, apprehends the utility of the one and the inutility of another, the beauty of one thought and the deformity of another; perceives intrinsic excellence in one thing, and essential worthlessness in another. It receives all these and a multitude of other ideas, simple and complex, with perfect ease, upon the application of its powers in the proper way. The perceptive faculty, having obtained possession of the thought, the judgment approves or disapproves the particular thing as good or bad, proper or improper, congruous or incongruous, beautiful or deformed, useful or pernicious, or as having some other desirable or odious property. Then the will determines whether the individual shall choose this or that, or shall pursue this or that course. How striking is this arrangement for securing the most good. The *will* does not first act and then the judgment, or the judgment and then the perceptive power; but they proceed according to the very mode which would produce most pleasure and profit, and which secures to man the glorious appellation of "rational and accountable being."

The sentient part of the soul sympathizes with the whole being and intermingles its emotions with all the exercises of

the mind. On the very perception of an idea, it arouses itself to waste its pearly tears of sorrow, or to smile radiantly upon some beautiful vision. From the results of some profound process of reasoning, its impressions are of the most lasting character; and in the determinations of the will, it comes up to offer its sympathy and to sustain the soul in its hardest trials.

Thus the mind, indivisible in its essential parts, is distinctive and yet mutual in its operations and experiences. Further, the consideration that the mind is endowed with memory as well as thought, reason, will, and sensibility, is suggestive of a benevolent care and provision for the good of man. All the past, as if sketched in beautiful panoramic view, dwells in the very present through the power of memory. The bygone hours are lived over again with all their joyous scenes of sunshine and love. Childhood's days, the family circle, the blest faces of home as it *was*, the familiar spots of earth, these memory arrays before us, and we enter with simple-heartedness and fervor into the poet's feeling:

"How dear to my heart are the scenes of my childhood,
When fond *recollection* presents them to view;
The orchard, the meadow, the deep-tangled wildwood,
And every loved spot which my infancy knew."

Memory, faithful chronicler, retains, too, the impress of evil done, and the effects of thoughtlessness and rashness, the missteps and failures of the past. But how good is this, for these very inadvertences and errors shed light on man's path, by which he can more prudently and circumspectly demean himself in the future.

To mankind, as a society, the highest example of the good is found in the most complete moral character. Society is based upon those great principles which, embodied in one, form the most magnificent combination of Godlike attributes. These are the safety of society, and its only safety—justice, benevolence, truth, coupled with knowledge. Where these are utterly wanting, society is savage, yea, bestial. Brutal force is the law, and animal instinct the source of all suggestion to action. Man approaches nearest to irrational crea-

tion, under these circumstances. When these are imperfectly developed, society is still faulty, and in proportion to the perfection of the development is the security of the rights of the body politic and of the individual. But when we find a social compact founded upon these noble principles in mature growth, and which is an effective and well-executed compact, the citizens working under it are intelligent, industrious, and happy; and that citizen who exemplifies in himself these cardinal virtues most perfectly, is an ornament to his country and a blessing to society. The manifestation of the finished Christian character is the most striking instance of relative terrestrial good which can be contemplated. As Dr. Young has forcibly expressed it in his "Night Thoughts":

"A Christian is the highest style of man."

The Christian, in the abstract, is one who follows Christ, and possesses the attributes which adorn his character. The great law of love originates all his free actions. Uninfluenced by extraneous pressure, his deeds are the bright reflections of the glorious Original of moral excellence. Thorough, deep disapprobation of wrong guards him against injustice, malevolence, or any other odious action or emotion toward man, and his clear apprehension and entire approval of the right secures an action of good whenever an act is put forth. The controlling principle of his life is the true fear of God, not menial, time-serving dread, but filial regard, which does or forbears, from a noble sense of the Divine pleasure or displeasure. Love is the characteristic element of this true fear or filial regard of God. Hence the motives which determine men to act in a contradictory way on different occasions, affect not the heart of the Christian, and "the darkness and the light are both alike to him," as to the cast of his conduct. Under a defective administration of affairs, such a character as this is the safeguard of society. It is a means of conservatism, a sure ground of hope, and an element of the ultimate, complete, and permanent success of the principles of truth, justice, and virtue. How beautiful, grand, *good* is that world where this is the only character; where not a single inhabitant is actuated by other than the

purest love of God and other created beings! It is guarded from every species of excess and impropriety, and peace, order, and happiness reign, and reign forever.

Thus we have sketched the *good*. The outlines only have been traced; to fill up the features and develop the perfect physiognomy would demand greater skill, learning, and ability than we possess. The true, the beautiful, and the good are revealed in nature and in art. They shine in the constitution of physical, intellectual, and moral existences. They comprehend all that is real, attainable, and useful for man in the works, ways, and character of the Creator and Governor of all things; and as objects of deepest desire, they present the noblest, the most hopeful, and the most permanent qualities and possessions of character and of being for the life that now is and that which is to come.

ART. X.—*Lyrical Selections.*

SABBATH.

HOW STILL the morning of the hallow'd day!
Mute is the voice of rural labor, hush'd
The ploughboy's whistle and the milkmaid's song.
The scythe lies glittering in the dewy wreath
Of tedded grass, mingled with fading flowers,
That yestermorn bloom'd waving in the breeze;
The faintest sounds attract the ear—the hum
Of early bee, the trickling of the dew,
The distant bleating, midway up the hill.
Calmness seems thron'd on yon unmoving hill.
To him who wanders o'er the upland leas,
The blackbird's note comes mellow from the dale,
And sweeter from the sky the gladsome lark
Warbles his heaven-tun'd song; the lulling brook
Murmurs more gently down the deep-sunk glen;
While from yon lowly roof, whose curling smoke
O'ermounts the mist, is heard, at intervals,
The voice of psalm, the simple song of praise.

With dove-like wings peace o'er yon village broods ;
 The dizzing mill-wheel rests ; the anvil's din
 Has ceased—all, all, around is quietness.—*Graham.*

RAIN.

When the black'ning clouds in sprinkling showers
 Distil, from the high summits down the rain
 Runs trickling, with the fertile moisture cheer'd,
 The orchards smile, joyous the farmers see
 Their thriving plants, and bless the heavenly dew.—*Philipps.*

The clouds consign their treasures to the fields,
 And softly shaking on the dimpled pool
 Prelusive drops, let all their moisture flow,
 In large effusion, o'er the freshen'd world.—*Thomson.*

The rain is o'er—how densely bright
 Yon pearly clouds reposing lie !
 Cloud above cloud, a glorious sight,
 Contrasting with the deep-blue sky !
 In grateful silence earth receives
 The general blessing ; fresh and fair
 Each flower expands its little leaves,
 As glad the common joy to share.—*Andrew Norton.*

LIVING WELL.

He liveth long who liveth well !
 All other life is short and vain :
 He liveth longest who can tell
 Of living most for heavenly gain.

He liveth long who liveth well !
 All else is being flung away ;
 He liveth longest who can tell
 Of true things truly done each day.

Waste not thy being ; back to him
 Who freely gave it, freely give ;
 Else is that being but a dream,
 'Tis but to be and not to live.

Be wise, and use thy wisdom well ;
 Who wisdom speaks must live it too ;
 He is the wisest who can tell
 How first he lived, then spoke the true.

Be what thou seemest ; live thy creed ;
 Hold up to earth the torch divine ;
 Be what thou prayest to be made ;
 Let the great Master's steps be thine.

Fill up each hour with what will last;
 Buy up the moments as they go;
 The life above, when this is past,
 Is the ripe fruit of life below.
 Sow truth if thou the true would reap;
 Who sows the false shall reap the vain;
 Erect and sound thy conscience keep;
 From hollow words and deeds refrain.
 Sow love, and taste its fruitage pure;
 Sow peace, and reap its harvest bright;
 Sow sunbeams on the rock and moor,
 And find a harvest-home of light.—*Bonar.*

AT THE LAST.

[Written on the passage. "Man goeth forth unto his work and to his labor until the evening."]

The stream is calmest when it nears the tide,
 And flowers are sweetest at the eventide,
 And birds most musical at close of day,
 And saints divinest when they pass away.

Morning is lovely, but a holier charm
 Lies folded close in Evening's robe of balm;
 And weary man must ever love her best,
 For Morning calls to toil, but Night to rest.

She comes from heaven, and on her wings doth bear
 A holy fragrance, like the breath of prayer.
 Footsteps of angels follow in her trace,
 To shut the weary eyes of Day in peace.

All things are hushed before her, as she throws
 O'er earth and sky her mantle of repose;
 There is a calm, a beauty, and a power,
 That Morning knows not, in the Evening hour.

"Until the Evening" we must weep and toil,
 Plow life's stern furrow, dig the weary soil,
 Tread with sad feet our rough and thorny way,
 And bear the heat and burden of the day.

Oh! when our sun is setting, may we glide,
 Like summer evening down the golden tide,
 And leave behind us, as we pass away,
 Sweet starry twilight round our sleeping clay.—*Anon.*

THE RESURRECTION.

'Tis first the true and then the beautiful,
 Not first the beautiful and then the true;

First the wild moor with rock, and reed, and pool,
Then the gay garden rich in scent and hue.

'Tis first the good and then the beautiful,
Not first the beautiful and then the good ;
First the rough seed sown in the rougher soil,
Then the flower blossom or the branching wood.

Not first the glad and then the sorrowful,
But first the sorrowful and then the glad ;
Tears for a day : for earth of tears is full,
Then we forget that we were ever sad.

Not first the bright, and after that the dark,
But first the dark, and after that the bright ;
First the thick cloud, and then the rainbow's arc,
First the dark grave, then resurrection light.

'Tis first the night—stern night of storm and war,
Long night of heavy clouds and veiled skies ;
Then the far sparkle of the Morning Star,
That bids the saints awake, and dawn arise.—*Anon.*

ART. XI.—*Book Notices.*

BOSTON MONDAY LECTURES: Conscience, Heredity, Marriage, with Preludes on Current Events, by Joseph Cook. Boston: Houghton, Osgood & Co. The Riverside Press, Cambridge. 1879.

We have combined the titles of three separate volumes under the one general head of "Conscience, Heredity, Marriage, with Preludes on Current Events," in order to notice these books together. Each volume has the "Preludes on Current Events," as suited the mind of the author, and the preludes are deeply interesting and very instructive. These three books, each of which is complete in itself, make six volumes of lectures from the lips and pen of Joseph Cook, which have been published. We are not blind to the fact that to "err is human," and that the author of these lectures commits errors in thought and doctrine, as well as in expression, it may be, but we are emphatic in saying that we wish

these lectures were in the hands of every intelligent person in America. There is a peculiar tone of originality running through the discussions which gives a zest to the reading. We are not led along some plain, beaten track of philosophy, or given a prosaic view of existing facts and principles; but new thoughts, new methods, new expressions of old subjects, are presented with panoramic variety and freshness.

On "Conscience," the author is vivid, pungent, and, possibly, unique. It is well for every preacher to read him and see how necessary it is to be very cautious in dealing with such questions as conscience in the pulpit. Very positive and dogmatic utterances on this subject are dangerous in the hearing of ordinary audiences.

We may well agree with the author when he speaks of the subject of "Heredity," and uses the words, "The perhaps tortuous labyrinth of our discussion as to the natural laws of descent." The subject is beset with difficulties, but there can be no doubt that Joseph Cook is *the* man to make the bold attempt to remove them. That he does much toward it, we think his readers will agree. We are in much less trouble of mind as to the proper thing to say when we come to notice his views on "Marriage." If we have not wholly mistaken the sentiments of the author on this vital question, he is thoroughly sound. His vindication of the family from the infidel's attacks is grand and glorious, and his ideas on "a supreme affection between two" are worthy of repetition in every household in the world. We think this volume ought to be bought by every parent and commended to the earnest reading of every child he has. Such view are eminently judicious, true, and useful. The loose sentiments prevailing in the land on the proper obligations of man and wife, together with the unsound teachings on the general sacredness of the home, find no encouragement in the doctrines of that splendid mind whose Monday lectures in Tremont Temple, Boston, are the delight and instruction of listening throngs of the intelligent and the good of New England.

These volumes are neatly bound in green cloth, printed on good paper with clear type, and are sold at \$1.50 each. Send for them.

